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BOMBAY SERMON.

A Sermon, by Rev. Gordon Hall, *Missionary at Bombay. Published from the manuscript, by permission of the Author.*

Mark i. 3.

"Prepare ye the way of the Lord, make his paths strait."

This passage may lead us to consider the coming of our Lord Jesus Christ, and the preparation for his coming. To these two points the following discourse will be directed.

The coming of Christ may be considered as public and visible; or as private and invisible.

The words of my text were spoken with immediate reference to his first public and visible advent when he came to seek and to save that which was lost—to redeem and to recover this revolted and ruined world.

Again he is to come in a most public and visible manner the second time, to raise the dead and judge the world. These two may be considered as his only visible and public advents from heaven to earth.

But his private and invisible visitations are innumerable. As the King of Zion, the great Head of the Church, and the true and faithful Shepherd of his chosen flock, he comes in his providence and by his Spirit, from time to time, as occasion may require to deliver, to defend, and to build up his Church, and to chastise her enemies. For the same, and for other similar purposes, he continually comes on his visits of love to each of his disciples. And whether he comes in a public or private manner, some preparation must always precede his his coming. This preparation it will ever be profitable for his people to consider.

Four thousand years were consumed in preparations for his first public advent. Through that long period the mysterious counsels and the omnipotent energies of heaven and the whole administration of Providence were incessantly employed; and every human agent was at work to prepare the way for the desire of all nations to come.

Are we tempted to ask *why* his coming was so long delayed? Were there nothing else to silence our obtruding scruples, the perfections of the adorable Trinity which were all engaged in the object, should sufficiently assure us that he came in the fullness of time—even in the best possible time.

Had not such a long succession of ages elapsed, the infidel might take occasion to argue against the *necessity* of such a transaction as the advent & passion of the son of God. His proud and ignorant heart might say that had a reasonable time been allowed for men to exercise the natural powers with which they are endowed, and to reach by naturally progressive steps, their destined improvement in human wisdom and knowledge, they would have discovered all that could be necessary for remedying, sustaining, controlling, and removing the moral disorders of the world.

But as such a long period elapsed in which such multitudes of men lived and some of them to the age of almost a thousand years, and successive empires arose to the highest pitch of earthly grandeur, and the powers of the human mind, from century to century were exerted in attempting, by the aid of nature's glimmering taper, to investigate and ascertain the character of the Deity and his relation to man, and as all this served but to bewilder and to confound, to corrupt and to destroy, it showed most conclusively the utter insufficiency of every thing *human* to reform and save the world.

Similar remarks might be made upon the judgments and mercies which God, in long succession, dispensed to mankind. The failure of all these to reclaim the world proved the necessity of something superior to natural causes, and leaves the infidel no pretext for alledging that moral evil, according to the laws of nature, by bringing its own punishment and suggesting its own remedies, will correct itself.

Again, the completion of the Hebrew Scriptures fraught with prophesies of a coming Saviour, and their translation into the Greek language then so extensively prevalent, and the wide diffusion of some partial knowledge of the Jewish ritual, inculcating among the nations the general notion that some sacrifice is necessary to the remission of sin, and that some extraordinary person was to appear, all this eminently served to prepare the way for the coming of the Messiah.

We, however, can hardly forbear to remark that in all these great preparations, mankind seem to have been nearly or quite *passive* agents. Nothing specific was ever enjoined upon the servants of God as directly, and by way of active duty, preparatory to the great event.

In this, the first public advent of our Saviour differed immensely from the description of his second coming. It was only a few months previous to the Messiah's advent, that his messenger was sent before him to proclaim among the Jews, "Prepare ye the way of the Lord, make his paths strait. Repent ye for the kingdom of heaven—the reign of the Messiah—is at hand."

Here with admiration and amazement, we may contemplate the great Monarch of the universe—the King of glory coming down from heaven, approaching and entereng this revolted world for the grand purpose of overthrowing the kingdom of sin and Satan, and establishing an everlasting kingdom of righteousness and peace. Yet as the universal Monarch comes, but one single man is employed to proclaim his approach, and that one harbinger—how obscure, how humble—a sort of hermit wandering among the mountains of Judea, girded with a leathern girdle and subsisting upon locusts and wild honey! How correspondent was this to the condition of the babe born in Bethlehem of Mary the wife of Joseph, and laid in a manger, because neither heaven nor earth had prepared for him, a better place.

But heaven and earth could not behold the advent of their sovereign Lord without shewing some worthy tokens of their homage. A host of angels descended from heaven,

"And strait a flaming troop was seen,
The Shepherd's heard them sing,
Glory to God on high,
And heavenly peace on earth,
Good will to man, to angels joy,
At our Redeemer's birth."

A miraculous star guides the wondering Shepherds to the indigent cradle of the new born Saviour, where they lay their gifts at his feet, and render him their profoundest homage.

My text is supposed to have been spoken in allusion to the ancient usage of powerful and victorious princes who required the ways to be cleared and levelled before them, especially at their grand processions and triumphal entries into their capitals, on their return from victory.

But the advent of Jesus, preluded by a long train of providential operations, and lastly by John the Baptist, calling sinners to repentance, was as unlike the triumphal marches of princes as the object of his coming was unlike the proud and sanguinary projects of earthly monarchs. "Jesus came not to be ministered to; but to minister." He came not to display the pomps of earthly greatness and to receive the lying, deadly flatteries of sycophantic men, but to unfold the eternal glories of the Godhead, and to receive the worthy praises of all the humble and holy.

He came not to *destroy;* but to *save*—not to gain a crown and a kingdom by shedding seas of human blood, as is so common with earthly princes; but to redeem the world by shedding his own blood, and thus to establish a kingdom of righteousness and peace never to be shaken; but always to endure after all human monarchies shall be no more.

Never can it cease to be the most surpassing wonder and to excite the utmost astonishment, admiration, gratitude and praise of all holy beings, that

"God the mighty Maker died
For man the creature's sin."

O that our hearts may catch and ever more retain the heavenly flame as we contemplate God manifest in the flesh—nailed to the accursed cross for us, and there wounded for our transgression, and bruised for our iniquities, and pouring out his soul unto death. Thus he atoned for the sin of the world,—and now most tenderly says to all nations "Look unto me and be ye saved all the ends of the earth."

During the long period of four thousand years from the first promise of the Messiah, the ancient believers were tempted to ask, "Why doth the Lord so long delay his coming." So believers since his first coming are tempted in partial unbelief, to ask, "Where is the promise of his coming" to subdue all nations to himself—to convert his foes to friends—to fill the earth with love and obedience—and to rule over a world of saints? If he has vanquished Satan, why does he permit him to reign triumphant over so great a majority of the human race? If he came to destroy the kingdom of darkness and to set up his own kingdom, why does he not hasten the desolation of the former and the perfection of the latter? "Nay, but O man who art thou that repliest against God? Shall the clay say to him that fashioneth it what makest thou?" For thus saith Jehovah, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Disquieting thoughts and doubts on this point are liable to arise in the minds of those who long to see all nations flocking to Jesus for salvation. Therefore, he has given them the most ample promises, predictions, and assurances, for the support and encouragement of their faith.

Hence it becomes them to rejoice in the assurance that Satan is not always to reign triumphant on earth. The church of Christ is not always to remain small, depressed, persecuted and despised. In the fullness of time, Christ will come by his truth and Spirit, and reclaim all nations, and convert this guilty world into one great and populous paradise. And when all things are ready he will make his second public and visible entry into the world. But how diverse from the *first* will be his second coming! How unlike the obscure babe in the manger will he appear when he shall come in the glory of his Father, riding on the clouds, and every eye shall behold him—when the arch-angel shall sound before him the trump of God and wake the sleeping dead—when he shall be revealed from heaven with his mighty angels in flaming fire—when the mountains shall flow down at his presence and the heavens pass away with a great noise, and when we and all intelligent creatures, whether prepared or unprepared, willing or unwilling, must stand before the judgment seat of Christ

"To hear his justice and the sinners doom,"
"Great day for which all other days were made."

"But who may abide the day of his coming? and who shall stand when he appeareth?

Great preparations are to precede the second coming of Christ. Concerning these preparations two things demand our attention:

1. The fact of bringing the world into a fit state for his coming.

2. The means to be used for bringing the world into such a state.

As to the *first*, the 20th chapter of Revelations in connection with other prophecies inform us of *two* periods immediately preceding the last coming of the Redeemer. The first is a period of a thousand years called the *Millenium*, in which Satan is to be bound, sin subdued, and holiness exalted—in which Christ will cause righteousness and praise to spring up before the face of all nations—in which all kings shall see his glory and fall down in adoration before him, and all the nations which he has made shall come and worship in his presence. "For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered to my name and a pure offering, for my name shall be great among the heathen, saith the Lord of hosts."

As if none were willing to believe a *few* promises and declarations of the ever blessed God of truth he condescends to heap promise upon promise, and declaration upon declaration. All nations shall call Immanuel blessed. All nations shall flow unto him. All nations shall praise him. All nations shall serve him. *All the kindreds of the nations* shall serve him. And other declarations to the same effect are almost innumerable. Blessed be God for so many gracious assurances. They are all needed to strengthen our feeble faith.

What cause of joy to know that this guilty earth, after so long groaning under the sin of man and the curse of God, is hereafter to enjoy a period of a thousand years in which the knowledge, love, service, and glory of God will fill the whole world! In that long reign of righteousness, when neither wars, nor vices, nor famine, nor pestilence, shall be permitted to prevail, or to destroy, or to shorten human life—when every thing on earth shall be consecrated to God and employed in his service and for the salvation of sinners; who can conceive of the multitude of souls that will be gathered unto Christ, the amount of praise that will redound to the Saviour of sinners and the happiness that will accrue to mankind!

But perfection cannot dwell on earth and the nearest approaches to it, alas, how transient in their duration! Happy and glorious as the Millenium will be, it must pass away & be succeeded by an awful interval, in which Satan will be again loosed & permitted to go forth and deceive the nations which are in the four quarters of the earth. And as the nations again become engulfed in wickedness, then suddenly the tremendous scenes of the universal judgment will burst upon the world.

Since Christ, in bringing the world into a fit state for his last coming, will accomplish the glorious millenial period, it greatly concerns us to know.

Secondly, by what means it is to be done. This we learn from many passages of Scripture of the same import as the following. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and tongue and people."

Through the faithful preaching of the word, and the accompanying power of the Holy Ghost sent down from heaven, all Christendom must be reformed—the churches of the Redeemer built up in the pure doctrines and holy discipline of the gospel; and those who profess and call themselves Christians must be taught to imbibe in their souls, and exemplify in their conduct, that same spirit which was in Christ Jesus. The haughty rulers of nations must be taught allegiance to the King of kings and become nursing fathers to the Church. The disciples of the Prince of *Peace* must be persuaded to learn war no more, and that most woeful scourge of our race must be exploded from the earth by the universal suffrage and merited execution of all the friends of God and man; and all must be taught "to see eye to eye, to love as brethren, and to follow after the things which make for peace, and the things whereby one may edify another."

Does not the authority of heaven command every possible expedient and exertion to be used for hastening on this reformation of Christendom? Happy the man who consecrates his powers to this heavenly object; and woe to him who hinders, or stands aloof from it.

It is also very generally, if not universally, understood by all believers, that all the nations beyond the pale of Christendom are to be converted, and the Millenium brought to pass by means of Ministers going into all the world and preaching the gospel to every creature. And how can we have any other sentiment on the subject, since Christ's positive command to his disciples is, that they go into all the world and preach the gospel to every creature, and since his declaration is, that the gospel shall be preached in all the world, and that then the end shall come.

Hence it is most obviously and solemnly binding on all Christ's followers to see to it that his gospel without delay, be preached in all the world, to every creature, and all corresponding means used to reduce all nations to Christian order and discipline.

But what is in fact done to accomplish all this? and what remains yet to be done? So great is the present number of heathen and Mahomedans that if but *one* Minister be allowed for the instruction of 20,000 of them, even then 30,000 Ministers are required to supply all the destitute nations. But how many have the churches yet provided? Not *more* probably than 500 ordained Ministers. Therefore 29,500 additional Missionaries are required. That is, where *one* missionary is sent, *sixty* ought to be sent; and in the same proportion must all corresponding operations and exertions be increased to furnish an adequate number of bibles, catechisms, &c. in all languages, and an adequate number of assistant preachers, catechists, schoolmasters and schools for all the inhabitants of the whole world.

No one need startle or be dismayed at this large demand upon the followers of Jesus. Among them are men of piety and talents enough to compose over and over again, the number of Missionaries required. Many of them too are already sufficiently educated, & others might soon become so. Therefore the present great deficiency of Missionaries cannot result from the *fewness* of Christ's followers. Nor is it any more the result of their poverty. The churches have money enough to defray the expense of converting the world.

But it is by no means supposed that the men required for the work can go forth as evangelists to the heathen without sacrificing their worldly prospects; or that the loose pennies or shillings in the pockets of Christians which they can spare without inconvenience, will ever be sufficient to accomplish it.

And yet the soft, but sanguine tone in which some address the Christian public on this subject, seems fitted to inspire a kind of notion that the world is already on the very eve of conversion, and that a little longer continuance of the easy, gentle operations of the day will fully accomplish it.

But whence this popular strain of Missionary exhortation? Can this revolted world be so easily subdued as seems to be intimated? What exertions of Christians did it require, as means, to convert the idolaters of the Roman Empire? Behold the Apostles, their ministerial cotemporaries, and immediate successors, vested with miraculous powers—also "the glorious army of martyrs," and the still more numerous hosts of private Christians, sacrificing their ease, their convenience, their safety and their property. See them laboring and suffering beyond measure, literally forsaking all for Christ, and by thousands laying down their lives in testimony of the truth, and for the salvation of their fellow men. All this must be done to accomplish the partial propagation of the gospel among less than a fourth part of the idolaters of the earth. With this fact before our eyes, are we to suppose that the other three fourths of the world will be converted in an easy and convenient way? Was the power of sin and Satan so great in those former days as to require so many illustrious saints, and so many and such extraordinary exertions, labours, and sufferings to be employed in converting one *quarter* of the world, and has that same evil power became so exceedingly reduced in our day as to require only such easy and gentle exertions to convert the other three quarters of the world? Away with such a notion. It is as unfounded in truth as its operation is fatal to the heathen.

This easy, convenient experiment has been running on ever since the Reformation, and in this period ten generations of the heathen, each comprising 600,000,000 souls have gone down to the dead in total ignorance of the only Saviour of sinners. And for the last thirty years this easy experiment has been plied with increased effort, and what has it produced? Why from all the Protestant churches on earth, about 500 Missionaries are furnished and sent abroad for the conversion of all the unevangelized nations! On a moderate calculation, 30,000 are required. What is the present prospect of their being furnished? Missionary and other Religious Societies, seem to have gone about as far on this easy accommodating principle of operation as it will bear, and their funds in general are but barely sufficient to meet the expense of their present establishments, and some of them are actually involved in debt. Where then on such a principle of action as the present are we to look for that *sixty-fold increase* of laborers with all their concomitants which is requried?

What an almost imperceptible progress has Christianity made among the heathen nations since the reformation. As the work now goes on, a ray of gospel light may here and there be thrown upon the dark places of the earth, and some few wandering, but precious souls guided to the realms of light and glory; but is it not plain to a demonstration that we ought *never* to expect the conversion of the world by such almost totally inadequate means? Is it not plain that the churches must either despair of the conversion of the world, or adopt some other principle and mode of action to accomplish it?

And here would it be too much to say that Christians must turn back and take their lessons of duty directly from a hard labouring and a hard suffering Saviour, and from his hard laboring and hard suffering disciples of the first age of Christianity?—that they must sacrifice their convenience and their ease, and to a very great extent, pledge their property and their lives for the universal spread of the gospel, and that themselves and their all, without reserve, must be held in readiness, and be forth coming as occasion may require for the work? They must not only *believe*, and *pray* and *hope;* but they must also *devise* and *do* and *suffer all* that the full accomplishment of the work demands. Let this principle be universally adopted and acted upon by the followers of Christ, and we should soon see those competent means put into operation which alone can warrant the expectation of the speedy conversion of the world. But so long as this Apostolic principle lies neglected, how dare we indulge such an expectation?

Since there is some manifest and fundamental defect of principle, all who love Christ's appearing are most sacredly bound to investigate the nature and extent of this defect, and to develope such a principle, and to the extremity of their power, to originate and promote such schemes of action as are commensurate with the object of evangelizing all nations, and of preparing the way for Christ to come in his millenial glory, and receive the converted heathen for his inheritance, and the uttermost parts of the earth for his possession.

Another manner of Christ's coming which I shall next mention is, that of visits to his churches.

This coming of Christ is of two kinds. He comes to chastise and to destroy; or to admonish and reform.

When churches become lax in their discipline, corrupt in doctrine, and dissolute in practice, then except they repent and do their first works, he will come quickly, by his judgments to chastise and to destroy—to remove their candlestick, their spiritual guides and privileges, and to spue them out of his mouth. Where are the seven apocaliptic Churches of Asia, and many others planted by the Apostles? They forsook their first love, and did not repent as they were admonished to do, and therefore he spued them out and so covered them with desolations, that for many centuries, scarce a vestage of them has remained. Full well may the friends of Zion sit, like the son of Hilkiah, and weep over the desolations of the Apostolic and Primitive Churches laid low in the dust by God's righteous judgments upon their unrighteousness.

But everlasting thanks to our blessed Redeemer, he does not *always* come in vengeance to pluck up and to destroy. He sometimes comes in love and mercy to purify and to build up. To this end his people are required to prepare the way before him.

When our Saviour incarnate was travelling among the cities and villages of Judea, he sent out his disciples two and two "before his face into every city and place whither he himself would come." So when he comes to revive religion and build up a church in any place, he usually causes preparations to be made for his coming. Sometimes he sends his Spirit alone, and sometimes in company with a pious and zealous preacher to rouse his too negligent followers to prayer and active exertions for a revival of religion.

This has been the case in all former ages of the church, and no less so in our day. Concerning modern revivals of religion it is but a common remark that where ministers have been moved to preach with unusual plainness and zeal, and to converse and labor with augmented faithfulness; or where pious Christians have prayed and labored with uncommon fervor and concern for a revival of religion, there the Spirit of God has been poured out and many precious souls born into the kingdom of heaven, while such churches as have not made such exertions have been passed by in melancholy neglect.

It seems a very plain proposition that if Christians wish to have Christ come and revive religion among them, they must earnestly pray and *labor* for it. Duty to Christ, to themselves, and to perishing sinners, calls on Christians every where to encourage and stimulate one another to very special prayer and exertions for the coming of Christ, the effusions of the Holy Spirit, and the salvation of mankind.

Again, Christ comes on his visits of love to his people as individuals.

He comes to commune with them—to revive their graces, and to give them foretastes of heaven. Some of them are in the habit of longing, and praying, and watching, and preparing the way for him thus to come to them. For this reason they experience much of his presence, and even here on earth they have great joy and peace in believing in him, and in the hope and assurance that in a little while they shall be made perfect with him in his kingdom of glory. But others are not duly careful to prepare the way for Christ to come to them. He is always ready with all his heavenly gifts; but they are often unprepared either to receive or to seek them. He comes to the door of their hearts and knocks; but they are otherwise engaged. He is a God of *patience*, therefore he stands and knocks until his head is filled with dew, and his locks with the drops of the night. Perhaps they are dallying with the world, entangled in strifes and contentions, indulging in pride, arrogance, envy, jealousy, ambition, or sensuality. All such things are so many crooked ways to be made strait.

Nor is it scarcely less fatal to their peace to live in the neglect of habitual secret prayer, fasting, self-denial, seeking and watching for the coming of Christ to refresh and invigorate their souls.

They may be so negligent and tardy in preparing the way for his coming, as to exhaust the patience of their waiting Saviour, and when they are ready to open the door for his admission, alas, he is withdrawn, and they must seek him sorrowing, "whither is my beloved gone?" They seek him, but for a time they cannot find him; they call, but he gives them no answer. Like the spouse in the Songs of Solomon, the watchful enemy finds them, and smites and wounds them, reviles and disgraces them.

Sometimes he comes to reclaim the backslidings of his people by some severe afflictions. But in the absence of any special provocation, he sometimes also lays heavy afflictions on his people, as in the case of Job, to present an instructive example of patience and submission to others. And he has pledged himself to render all his afflictive visitations upon his chosen people, in the end, productive of their greatest good.

I shall but briefly notice one other manner of of Christ's coming, and that is his coming to individuals with the summons of death.

When he will thus come no man knows. Hence *all* are admonished to be *always ready.* "And what I say unto you, I say unto all, *watch.* Therefore be ye also ready for in such an hour as ye think not the Son of man cometh."

In one respect Christ's true disciples are always ready to die. They have been born again and are, therefore, the covenant children of God and it is certain that when they die they will go to heaven. And some of them now feel so burdened with their in-dwelling sin, so afflicted with the sight of abounding wickedness in the world, so grieved at the imperfection of all their services, and so desirous to be perfect in holiness, that they really feel, as Paul did, that it would be better for them "to be absent from the body and present with the Lord:" and they are ready to exclaim, "Why doth the Lord so long delay his coming? Come Lord Jesus, O come quickly."

Others again, though true disciples, are not thus prepared, and waiting, and desiring the coming of their Lord. They have been negligent in their duties, and are living too much after the course of this world. Their faith is weak and their spiritual views obscure. All their graces are languid, and their earthly attachments strong, and they are almost ready to wish to live always. Such are unprepared to meet Christ comfortably with his awful summons. They have many crooked things to make strait, and much to do to prepare for the coming of their Lord. If they do not soon wake to action and prepare they must expect to sink in deep waters—to be awfully dismayed at the king of terrors, and to enter the gloomy vale of death with thick clouds of darkness upon them, and with souls pierced with pungent regret for their careless neglect. Therefore Christ charges all his disciples to watch and be ready.

But what must be said of unconverted sinners? They have never done a single thing to prepare for death, they have always neglected the Saviour and have always been preparing by their provocations, for him to come in wrath, with this awful address. "I have called and ye have refused.—Depart ye cursed. These shall go away into everlasting burnings." O that they were wise, that they understood this, that they would consider their latter end, and flee from the wrath to come while prisoners of hope.

Time will not allow me to dwell so fully on the application of this subject as I should otherwise wish.

1. If it is the duty of Christ's followers collectively to exert themselves to the utmost, for the conversion of all the world, then it is the duty of each individual to exert all his powers to accomplish it. Such is the duty of each of us. Our Saviour, our God, our Judge, commands it. Every principle of love and gratitude to our Redeemer, and of regard and compassion to our fellow sinners, our christian profession, our covenant vows, and our prayers demand it. And *now* is the time for doing *our part.* We are dying, and the unconverted world are dying. What we do must be done soon. How much is it possible, and therefore *duty* for *us* to do for the glory of Christ, and the salvation of men? This enquiry should always be first in our minds. Let us familiarly, compare what it is *possible* for us to do, with what we are actually doing. Do we sincerely and fully give ourselves to God and to the work? What say our customary desires, our secret prayers, our conversation, our actions and our pursuits? Do we rejoice in every society, institution, plan, and exertion, to improve the moral state of the world, and to promote the knowledge of Christ and salvation, whether in heathen or in Christian lands? Do we aid them all by our prayers, our individual endavours, and by our substance as God enables us? O what a glorious object to be engaged in. What an ample, though unmerited reward, will Christ give to every sacrifice willingly made, in this most noble cause! Let our whole souls be infused into this object. The world must be converted. The appointed means must be used.—More or less of these means are within the reach of every one of us. Are we faithfully using and endeavouring to increase them, or are we criminally neglecting them?

The christian world must be roused to manifold greater exertions and sacrifices. Every one who possesses the least particle of influence or ability, is bound to employ it to its very extremity for this end, and Christians every where should strive to excite, animate and encourage one another, by exhortation, by example, and by prayer. The fervent, daily, and hourly prayer of each of *us* should be, 'Lord what wilt thou have me to do?' And this prayer if sincere, will be accompanied by a fixed willingness, desire and purpose, and endeavour, to discover the right principle to guide our exertions, however crucifying it may be to *self*, and to *act* on that principle, and to inculcate it too, as far as may be in our power. Happy shall we be, if enabled to do so.

2. If the whole world is surely to be converted, as has been shown, then this dark part of it where we live, must be converted. The appointed means must be used here, and the way prepared for Christ to come and perform this saving work. It must be the obvious duty of those here who call themselves Christians, to use those means, and to make those preparations. But what is the fact? Are there not many crooked ways to be made strait? How many thousands bearing the Christian name, have daily intercourse with the natives, but never attempt to do or say any thing for their salvation! If Europeans in this country would but teach their *own servants* the way to heaven, how many thousands now neglected, would be under a course of Christian instruction.

Yet, comparatively happy would it be, were there nought but this sin of omission. But what does truth compel us to say of their sins of *commission?* Under the Christian garb, how do drunkenness, profanity, fornication, adultery, and sabbath breaking, stalk about before the eyes of these pagan nations, and cause the name of God to be every day blasphemed among the heathen, and throw the greatest obstacles in the way of their conversion! This we shall, if Christians, deeply deplore, and try as far as possible, to remove.

Have we been born again, and brought to see the unconverted sinner's danger, and their only refuge? They see neither the danger nor the refuge. How do we feel for them? How do we strive to pluck them as brands from the burning? Is any one so devoid of every feeling of duty or even of common humanity, as to pass by a house in flames, in which the unconscious sleeping tenants are ready to perish, and not raise the cry of fire? Yet this is but a feeble emblem of unconverted sinners walking on the verge of hell, ready at any moment to plunge into everlasting burnings, and also of those truly converted who look on and behold the eternal ruin approaching, but do not sound the alarm! How far my brethren, are we implicated in this guilt and inhumanity? Standing as we do, in the midst of tens of thousands, who, if we believe God, we must believe are fast dropping into hell, what *ought* we to do, and what *are we doing* to save them?

For years the gospel has been preached with some degree of faithfulness, both to the European and native community here. But alas, who of either, has believed the gospel report? Who of either has been converted? Yet let us not despair. Let us wait on the Lord and renew our strength. Who knows but God is now waiting to be gracious, and as soon as his chosen few here pray more earnestly, and exert themselves more consistently, Christ will come and work a great work here? Whatever our hand finds to do, in preparing the way for him so to come, let us do with our might.

3. Since Christ is always ready to come to us on his visits of love, it behooves us to examine whether we are always ready to receive him.

Is it our habit to value Christ's company above that of any and of every other? Do we seek it with more fervent affection, desire and assiduity? Doubtless we do, if we are his true disciples.

Tomorrow thousands of his disciples will commemorate his dying love, by communing together in the sacrament. Some of us anticipate this high privilege. Have we diligently prepared the way, by making all our crooked paths strait for Christ to come and feast with us? Have we sought to have our souls abased before God, under a just sense of our vileness, and to have our whole souls ravished with Jesus, that darling object of every believing heart? Have we been carefully walking, not after the flesh, but after the spirit? Are we in love with God and all men? Are we prepared honestly and without reserve, to give ourselves away unto the Lord, to *live*, and *labor*, and *suffer for him*, as may be most for his glory, and the advancement of his cause? If we can truly answer *yes* to these questions, then may we come with confidence to his sacramental table, and be sure that he will meet us there, feast our souls with his love, strengthen us by his grace, build us up in faith, and dispose and fit us to do more for his glory, and for the salvation of our fellow sinners.

This too will fit us for what our subject invites us—4thly, and lastly, to reflect upon—that is, Christ's coming with the message of death.

If we are Christ's, how narrow is the space that separates us from his presence above! At most, but a few more seasons of communing here below, and then he will come and receive us to himself, that where he is, there we may be also, to behold his glory, and to serve and enjoy him without imperfection, and without end. O let us take care to be always ready and waiting for his coming. And while it shall please our divine Master to detain us here on earth, let us labour with increasing humility and ardour. Let us be instant in season and out of season, and always so abound in the work of the Lord, that if it be possible, we may by all means guide *some* of our fellow sinners into that rest that remaineth for the people of God. God grant us all grace so to do, for Christ's sake, Amen.

Erratum.--On the first page, 3d col. 18th line from the top, for "execution," read *execration*.

Domestic Religious Intelligence.

For the Boston Recorder.

REVIVAL IN NEW-BEDFORD, MASS.

As the following notice will combine two objects, the writer hopes the christian public will pardon its length. Various articles of Ecclesiastical History in former numbers of the Recorder have been highly interesting to many readers. All in the following narrative of this character, is given with a hope that it may strengthen the faith and give courage to some who are desponding, because few in number. Many churches sink because they do not know what may be done by an effort with humble reliance on the grace of God—Christians do not know their strength, because they have forgotten where it lies.

It will be proper to state that not many years since, Westport, Dartmouth, New-Bedford and Fairhaven were but one town, called Dartmouth—the extent of territory for a single township was very great. In this widely scattered population for years there appears to have been but one religious society and one minister. Some families could not have lived less than twenty miles from the house of worship. I am unable to give any particulars concerning the early history of the Church, as to the number of its members or any special revivals. The Church in Dartmouth, that is, the original town, must have ranked among the first as to the order of time in the State. The Church of which we now speak had four settled ministers, the last of whom lived to be aged, and was dismissed nearly twenty years since. The Church is almost entirely extinct, having I believe but one male member, and the house of worship shut up in general for years. The first minister was a Mr. Hunt—he spent all his days with his people, and died in 1729.—After him a Mr. Pierce was settled, who continued pastor of the Church till his death, which took place in 1749.—Mr. Pierce was succeeded by a Mr. Cheever who was dismissed—I know not for what cause.—Dr. Samuel West followed Mr. C. and was the last pastor. Of the three first, as to talents and theological views, the writer is able to say nothing. As to literature and theology, Dr. West is too well known to require any remarks on either. He died in Tiverton, R. I. During the ministry of Dr. W. New-Bedford was set off from Dartmouth, in which his meeting house was situated, and to which his labors were then restricted.

It may be proper here to observe, as we shall take no further notice of different denominations, that various religious societies have been formed in the four towns which were originally one. Many of these societies are numerous and respectable—there is not less than two in either town, and in New-Bedford there are seven houses of worship.—In each of the towns Congregational churches are established and supplied with ministers, Westport excepted.

After the division of Dartmouth, above named, it was again divided and one part called Westport,—this was followed by a division of New-Bedford, & one part called Fairhaven. Within the last mentioned place stands the ancient house of worship.

The careful reader will perceive that the various divisions and subdivisions of Dartmouth would leave New-Bedford without any Congregational church within its limits. This is the fact, for in what is now New-Bedford a church of this order was not organized earlier than October, 1807. We are now brought where remarks will be confined to the Church with which the writer is connected. Notice of different seasons of awakening will also be confined to the same, though some other societies have repeatedly shared the rich blessing.

The Church as formed in 1807, was small, and as the event proved, of individuals who did not harmonize in their sentiments. The Covenant and Confession of faith, however, first adopted was truly evangelical. The Church thus formed assembled in a house erected in the village a number of years before, and occasionally had preaching. There appears to have been very few additions to the Church till 1810.

About the close of 1809 the writer was engaged to supply the pulpit sixteen Sabbaths. In this time God remembered the little flock for good. A season of interesting solemnity was witnessed which brought more than twenty into the Church. As is too common, this excited some fears, and brought forward a majority of proprietors in the meeting house, with a determination to have preaching of a very different character. A young man was employed, after my term had expired, who was decidedly Unitarian, in opposition to all the entreaties of the Church. Thus I left the Church with feelings of despondency and anxious inquiry, what they should do, which the present generation will never forget. The Church heard the gentleman above noticed, till they could hear him no longer. They then applied to the proprietors of the house for another candidate, without any prospect of success. They then gave themselves to prayer for direction, and consulted many ministers on the subject. Finally, with much council and many tears, they voted in the autumn of 1810 to procure some place for worship. There were now eighteen males in the Church, five of whom adhered to the larger part of pew holders, calling themselves a Church, with a Covenant of an entirely different character from that they originally subscribed. In this situation the truly little band applied to the writer to visit them. They were found in a small and very inconvenient hall. Prospects were very gloomy. But one thing manifest was no doubtful indication of good; the little Church was united and much in prayer, and every member willing to part with every thing for the gospel; and I had almost said they did so. There were then no men of fortune among them, but there were those who were willing to bear the heat and burden of the day. There was no Society to whom they could or did apply for assistance. It should also be noticed they supported their own poor in the midst of these difficulties, which they have ever done as a sacred duty.

In July, 1811, their present pastor was ordained. In 1813, God in mercy revived the graces of his people and added twenty or thirty to their number. This accession made it necessary and gave them ability to erect a small house of worship. This they entered, feeling as if the Lord had dealt bountifully with them. In 1816, God was pleased to grant the Church another season of refreshing. By this the Church and Society were so enlarged, it become expedient to attempt to build another house of worship. A house of size necessary to accommodate the people for time to come, appeared like a work too mighty to be undertaken, especially as the Church was determined it should ever be their privilege to choose the preacher, and have the pews held as common property of the Church to be rented for the support of the gospel. After serious deliberation and a recollection of what God had enabled them to do, they determined to enter on the work, and by the aid of a number of benevolent individuals finished and dedicated the house in the summer of 1818.

In 1819, God blessed them the fourth time with the awakening influences of his Spirit. In this as in each preceding revival a number of able male members were brought into the Church.

About the close of the last year some visible marks of solemnity were observed in the congregation. For some time God held us in doubtful and painful suspense, whether hopes or fears would be realized. However, sovereign grace in the last days of the year decided the matter in favor of Zion's prosperity, and the song of the redeemed was again heard. Some had, before any special seriousness, looked forward to new-year's day with earnest desire that it might come, as it was the determination to observe the day in humiliation. This day was altogether as interesting as was anticipated by such as mourned over the low state of Zion. The day was spent in fasting, as it is the intention of the Church ever to spend that day. Many will bless God in recollection of this day, for it was indeed a happy new-year. From that time the work moved on, not with rapidity but with interest during the remaining part of winter and early part of the spring. Meetings as might be expected were frequent, full and serious. Every thing was at the greatest remove from noise and confusion. Silence and solemnity marked our congregation; the subjects of the work, between forty and fifty in number, were a very interesting class of our congregation; generally such as had sustained an unblemished character. In most cases they give the most pleasing evidence of genuine submission and faith, and continue to be entitled to christian charity. Thirty only have been admitted to the fellowship of the Church. Others in due time, we hope, will follow their example.

It should be noticed that among the means most signally blessed, were meetings for inquiry; scarcely one was attended without effect. We would recommend them wherever special seriousness prevails.—A pleasing circumstance connected with the revival is that we have reason to hope concerning *all* who habitually form our choir of singers.

This revival was distinguished for the deep repentance and weeping of Christians over their past stupidity. I never witnessed so much of this in any Church. During the revival the Church held a second day of fasting, particularly on account of the children of the covenant. On this occasion a number of parents engaged to pray with their children individually. There is much reason at present to lament that it is not with us as in months past, yet we have to bless God that spiritual life has not left the Church; also for the harmony & christian affection which has and continues to abound in the Church. We have at present one hundred and seventy members connected with the Church, all but twenty of whom have been received since the year 1810. Since this time but one male member has died, connected with this Church, and the avarage number of females, not more than one in two years.—We hope all who love our Lord Jesus Christ will join us in thanksgiving to the giver of all mercies.

The foregoing narrative presents the distinguishing mercy of God in a clear and convincing light. Whoever may think they have cause to complain of this truth, we have reason to rejoice in the belief of it.

The above, also, shows the importance of unanimity in the Church of God; this is not properly felt by all churches or the individual members who compose them. Every body of professing Christians may say, united we stand, divided we fall.

It is natural to remark on the importance of the Church taking her place in the choice and support of her ministers. If she has the right of one, she must take the responsibility of the other. All excuses offered by Churches for a different course on the ground of inability are vain. Their weakness is their legal connexion with that which they call their strength. Let our Churches take the ground they held in better days, and see if God will not pour them out a blessing. The difficulty is, Christians are selfish.

We would only add, many Churches destitute of a stated ministry, are so because they do not do what they ought. If Christians give as much to support the gospel as God directed his ancient people to give to support their worship, faithful ministers could be supported in many places where they have not the bread of life. This is a subject on which reformation is much needed in the household of God. I hope I shall see more done to bring the saints where it is their privilege to stand. I perceive in some instances the church has sacrificed her rights to save individual interest.—We look, we hope, we pray for a better day.

July, 1823. SYLVESTER HOLMES.

REVIVAL IN TOLLAND, CON.

The account of this revival was by the Rev. Ansel Nash, and is published in the Christian Spectator for July. The narrative commences by noticing a season of refreshing, in 1816, and the melancholly declension which ensued and continued till about the time of the recent outpouring of the Spirit. A meeting of the General Association of Connecticut, held in this place in June, 1822, was supposed to be instrumental in producing the first religious excitement, which commenced a few weeks after.

[*N. H. Repository.*

"The first visible change of feeling on religious subjects, was a lively interest taken in a work of grace in a neighbouring town, united with a spirit of opposition to the work, and to the man who was a principal agent in it, to which we had not been accustomed. To hear bitter and reproachful expressions respecting the servants of God, and the operations of his Spirit, from those who had before manifested only indifference on religious subjects; was with some, matter of surprize and fearful apprehension. It was feared that infidelity and vice were about to rear their heads; that the rising generation was soon to be corrupted; and all traces of virtue and religion to be swept away. But on the minds of others, this unexpected appearance of opposition had a different effect. The more discerning regarded it as an omen of good. They saw in it, evidence that the consciences of sinners were beginning to awake, & believed that though the enemy was coming in like a flood, the Spirit of the Lord would lift up a standard against him.

"Such was the state of things about the middle of July, when some young persons, influenced partly by their own feelings and partly by the advice of christian friends, went to witness the work of grace in the neighbouring town mentioned above, and to share in the religious instruction they enjoyed. Most of them went without any special seriousness on their minds; and while on the way some of them even remarked to one another that they hardly knew why they were going. This visit was the means of good, which we trust will be remembered with joy and gratitude in eternity. Every one of these youth returned with some degree of religious impression; and they have all since made public profession of faith in the Redeemer. This was properly speaking, the commencement of the good work which followed. In this manner were conveyed to this place those sparks which were soon kindled into a glorious flame. During the two last weeks in July, the cloud of blessings with which we have been refreshed, was evidently gathering over us. It was manifest that the breath of the Lord from the four winds was beginning to breathe on the valley of dry bones. A few were excited to inquire what must we do to be saved? Religious meetings became more full and solemn. As yet however, a revival was the object of trembling hope and anxious expectation, rather than of actual enjoyment. The people of God deemed it prudent to make no mention of the anticipations which gladdened their hearts, except among themselves. They felt deep solicitude lest all which appeared should prove as the early dew, or as clouds without rain.

"Such continued to be our state till the evening of the first Monday in August. On this evening the tokens of the divine presence in the concert prayer-meeting, were so decisive, as to leave it no longer doubtful whether a work of special grace was begun. It was without hesitation proclaimed that such was the fact, and felt by all, that it could not be questioned. Some now began to rejoice in hope; the arrows of the King became sharp in the hearts of others; a deep and awful solemnity began to be extensively witnessed; the attention of many who had before cared for none of these things was powerfully arrested. Most of the professed disciples of Christ were greatly quickened. With some however it was a season of great and painful searchings of heart. They were brought to feel that God had come among us in his power and glory, and had found them unprepared. For a season a sense of their coldness and backsliding caused them to taste of the wormwood and the gall, and, in all the anguish of a wounded spirit, to pray: restore unto me the joys of thy salvation. The distress endured by such, was, for a season, hardly inferior to that felt by those, who, for the first time had their sins set in order before their eyes.

"But though weeping endured for a night, joy came in the morning. In a little time, the people of God appeared united as the heart of one man in praying that his work might be advanced, and in rejoicing at beholding the triumphs of his grace over his enemies. Then were the displays of the grace of Zion's king marked with uncommon rapidity and power. Jehovah was seen in a most signal manner to take the work into his own hands, producing the impression on the minds of beholders, that all which men could do was to stand still and see the salvation of God. During the second and third weeks in August not less than sixty persons professed submission to God. Of these, ten hopefully became subjects of renewing grace in one day. Scarcely could we enter a house in the centre of the town, without finding those, who were borne down with a sense of sin, or beginning to rejoice in hope. For these two weeks the people of God almost felt that they were enjoying a second Pentecost. But little secular business was done. It was most interesting to behold the youth collecting in little groups, and speaking to each other of the joys which they felt in what God had done for their souls, or uniting with older saints in prayer and praise. Among these were some, who a short time before, had manifested a decided opposition to the operations of God's Spirit.

"From this time instances of awakening and of conversion became less frequent, though a very considerable number of persons were apparently afterwards brought from darkness into God's marvellous light. In the week including the last days of August, and the first of September, about fifteen professed their compliance with the terms of the gospel. After this, the work gradually declined, till some time in the month of December, when it is supposed the last instances of conversion took place.

"I consider every attempt at an exact enumeration of those, who, at such a season, place themselves on the Lord's side, as extremely liable to mistake. But if I may venture an opinion respecting that which can be known only to Him, who searches the heart, I should estimate the subjects of the recent revival in this place, at about one hundred and forty. With very few exceptions, they have continued steadfast in the faith, and nearly all of them now afford comfortable evidence that they have been born of the Spirit. As might be expected, they have manifested strong attachment to one another. In some instances breaches have been healed, and former animosities softened into love. From an early period of the revival, the converts have held frequent meetings for prayer and religious conference among themselves. For some weeks past, there have appeared among them and others professing godliness, an increased fervour of supplication and engagedness in the service of God, exciting the hope that he has still further blessings in store for us.

"One hundred and six have united themselves to the Congregational church, and about thirty others to the Methodist and Baptist churches. The greatest number received at one time is sixty eight. This was the first Sabbath in November, a day of great solemnity and interest, and which will be long held in remembrance by the people of God."

"So far as I have had opportunity to observe, the converts have received the truth in love. It has been highly gratifying to observe with what readiness they have been disposed to embrace the doctrines of grace. They have usually expressed a conviction of the truths of these doctrines, both from what the word of God has taught them, and from the teachings of the Spirit in their own experience. Where doubts have existed as to the sovereignty, or the purposes of God, as the means of removing them, an appeal has been made to their own feelings with entire success. Thus it has been made manifest that by those who love God, these and similar doctrines need only to be rightly apprehended in order to their being received with cordial approbation."

BIBLE CAUSE.

To the Editor of the Boston Recorder.

SIR,—The following address was delivered at the late annual meeting of the Berkshire Auxiliary Bible Society, and by request is now transmitted to you for publication in your paper, if you think proper to insert it. L.

The return of another anniversary of this society, is adapted to remind us of the nature and value of the object for which we are associated. We meet, not to consult the interests of agriculture and commerce, not to consider the topics which occupy the minds of politicians, nor those which are canvassed in the halls of legislation, and in the cabinets of princes. We meet for an object which depends not for its importance, upon the patronage of kings, and which derives not its grandeur from the splendor of courts. We meet for the special purpose of aiding one common, unremitting effort of the Christian church, to diffuse the scriptures of truth throughout all the nations and tribes of the earth, to carry the tidings of salvation to every human habitation, to every lost son and daughter of Adam.

The simple statement of the object of this, and of all other institutions of the same kind, carries with it its own recommendation to every pious heart, and brings home its claims to every bosom that is not devoid of generous and virtuous emotions. Words are too poor, to speak the value of that holy volume, whose truths and promises come to us sealed and ratified by the Redeemer's blood. To the humble believer it is above all price. It cheers his heart in adversity, dispels his fears amidst impending evils, animates him to fight the good fight of faith, inspires him with hope, joy and peace, on the bed of languishment and death, and opens full in his view the gates of glory. To the truth of this representation, the whole company of saints on earth and in heaven lend their united testimony. We are indeed compassed about with a cloud of witnesses, who unitedly exclaim, in the language of the devout Psalmist, "*Thy statutes have been my song in the house of my pilgrimage.*" Ask the lone widow, in her humble cottage, far away from the busy scenes of life; one who has felt the heavy hand of affliction, and has followed the partner of her youth, and her much loved offspring to the grave; one who can claim little on earth as her own, besides her Bible, whose precious truths and promises have been deeply graven on her heart; ask her the value of this blessed book. Her heart will be too full for utterance. Tears will be her answer, tears of gratitude to God, for this inestimable treasure. Here she finds full relief from every sorrow, rest and consolation for her weary soul, and an anchor sure and stedfast, entering into that within the veil. Ask the pious mariner, tossed on the billows of the mighty deep; ask the converted Greenlander, amidst his arctic snows; ask the native of our western wilds, or the tawny sons of Africa, to whom the gospel has come in its saving efficacy, what is the value of that Bible which reveals to them salvation, and they will unitedly answer, "It is unspeakable. It is more precious than thousands of gold and silver."

It is the unrivalled excellence of this book, that it dispels the mists of ignorance and superstition, exhibits the holy character of Jehovah, declares the character and prospects of men, and points out the only path to heaven. It addresses its counsels, warnings and invitations, alike to the prince and the peasant, to the rich and the poor, to the bond and the free. To all it is alike interesting and momentous.

The effects connected with the enjoyment of the inspired volume, with the cordial belief of its doctrines, and with unfeigned obedience to its precepts, involve the highest interests of men, whether viewed in their individual capacity, in their social relations, or with reference to their future destiny. The moral influence thus exerted is immensely great, in promoting knowledge and refinement, in repressing crimes, and in fixing the deep and broad foundations of social order, peace and happiness. Remove this holy light, sent down from heaven to guide the guilty children of men to future glory, and *darkness at once covers the earth, and gross darkness the people.*—The abodes of men become the habitations of cruelty, the sacred ties of relationship are rent asunder, and domestic and social happiness are at an end. Woman, instead of possessing elevation and refinement of character, is consigned to ignorance and degradation. She becomes a slave to her husband, and trembles at his frown. When she becomes the mother of a daughter, she often consigns her hapless babe to death, that it may not live to endure the ignominy & cruelty, which to her darkened mind, appear more dreadful than the grave. Remove the Bible from our apostate world, and hope expires, and despair usurps an unbroken and universal dominion.

By all the social privileges which are the result of Christianity, by the tremendous evils which it removes, by the hopes and consolations which it imparts to the humble heart, and by the interminable joys which await the redeemed in heaven, we are therefore urged to renewed activity and zeal, to increase the members and augment the funds of this Society.

It may also be deemed worthy of remark, that every member of this benevolent association, by his contributions of time, of exertion, and of property, to promote its design, makes an implicit acknowledgement of his obligation to God, for the gift of his word, and gives a pledge that he will faithfully search & ponder the sacred oracles, & make them invariably the standard of his faith and practice. Let us beware of inconsistency in this respect, by disregarding and neglecting those obligations of our holy religion, which it is our professed design to make known universally, and to impress upon the hearts of our fellow men.

Nor, let us ever imagine that our work is done, while there remains one of our fellow immortals on this globe to whom we may be instrumental of conveying the everlasting gospel, and of thus turning him from darkness to light. While one poor child remains in our country, unable to read the Bible, and unblest with this holy volume, *our work is not done.* The highways and hedges are to be explored, and those now famishing from the want of the bread and water of life, are to be made welcome to the full participation of the divine entertainment, which the Saviour's love has prepared. It was his delightful employment on earth, to go about doing good, and how does his divine example chide our indolence and remissness. It is not enough to collect our stated annuities, while we neglect the numerous opportunities presented, for awakening the attention of the unthinking and irreligious, to the momentous truths and declarations of the most High. Let us study and labor, not only to furnish means for multiplying copies of the inspired Scriptures, but also to present practical evidence of the excellence of the truths and precepts which they contain, by lives conformed to their dictates and requisitions.

Finally, it is to be gratefully remembered, that the aspect of the world is highly auspicious to the labors of this and of kindred societies. Few or none, presume to appear as open enemies to the universal diffusion of the word of life. We are counteracted by no papal prohibitions. The thunders of the vatican, and the terrors of the inquisition, belong to the tales of other times. Infidelity has arisen and scourged the earth; but having uttered her blasphemies, and deluged the fairest portion of the world with blood, she has been silenced, and has fled abashed and confounded, at the rebuke of the Lord, and before the sword of the spirit, to her native darkness, or has been compelled to do reluctant homage to the gospel, by assuming the name and habiliments of Christianity. Men of rank, influence and wealth, are enrolling their names as friends and patrons of the Bible cause. The devoted missionary is pointing the deluded pagan to the sacred page, and publishing in his ears the messages of heaven, and the news of a Saviour. The church is continually multiplying and extending her triumphs as she marches forward, under the banner of the Captain of her salvation. Let us not fall behind the spirit of the age, but persevere in labors of love, *assured that we shall reap in due season, if we faint not.*

EDUCATION FOR THE MINISTRY.

For the Boston Recorder.

MR. WILLIS,—The following facts concerning the *Benevolent Education Society*, will appear like the widow's mite, when contrasted with the mighty benevolent operations of our day. They are offered in conformity to the wishes of the directors, who devoutly pray that the society may never be discouraged, because *little* among the thousands of Israel.

The Society above named, was formed in 1813. It originated in the Old Colony Association, and has been principally confined to contiguous pa of Plymouth, Barnstable, and Bristol counties. commenced with few members, and numbers l than two hundred at the present time. The so ety has raised between two and three thous dollars, which has all been expended by gifts a loans without interest, to beneficiaries. Fourte young men have been aided by the society. O has died, while a candidate; four are now i College; one is soon to enter; one is at the Se nary in Andover, and the remaining part are ei ther settled, or preaching as candidates. W have the happiness to say, extensive revivals hav taken place under the ministry of some who hav been helped forward by our humble efforts.—Hundreds have been made the subjects of grace and we hope in different states, and in many ways, more than refunded what was done fo their pastors, on whose ministry they now attend with joy and profit.

In justice to the society, it must be said, great care has been taken in the application of its funds. In general, the society have the happiness to believe their charity has been spent upon worthy objects. *Piety*, *talents*, and *indigence*, have ever been deemed indispensable, to entitle any to our aid. As the managers have had but little to spend, they have felt the necessity of exercising the utmost care in their appropriations. When they have given aid, they have exercised a watchful eye over persons thus aided.

Such has been the character and such the efforts of the Society, to send labourers into the vineyard. They would first thank the Head of the Church, and then the benefactors and members of the Society, that they have enabled the Board to do so much, and not forget to mourn that so little has been done, compared with the a wants of our perishing world.

We have only to add our earnest wish that many, while reading this notice, may determine to give their names as members of the Society, by paying one dollar annually, or fourteen dollars for life membership—that delinquent members may have their pure minds awakened to remember they have neglected the treasury of the Lord—and that some, in whom wealth and benevolence meet, will determine to encourage our hearts by donations, which will be thankfully received, and faithfully appropriated, if forwarded to the Treasurer in Rochester. H.

For the Boston Recorder.

AMERICAN TRACT SOCIETY.

Boston Tract Depository Removed.

The Depository, established in Boston by the American (late the New-England) Tract Society, is removed to the care of *Mr. Samuel T. Armstrong, No. 50, Cornhill.* For the accommodation of many friends of the Society, who can transact business more conveniently at Boston than at Andover, the Society has made arrangements with Mr. Armstrong to supply Auxiliary Societies with Tracts at *ten per cent discount*, the same rate at which they are supplied from the General Depository.

To prevent mistake in directing donations and orders for Tracts, the *American Tract Society should be distinguished from the Evangelical Tract Society.* The two Societies are separate establishments, though both are endeavoring to accomplish the same great object, that of promoting the interests of evangelical religion.

The conductors of the Evangelical Tract Society are chiefly of the Baptist denomination. The conductors of the American Society, chiefly of those denominations who practice Infant Baptism, though "the object of the American Tract Society is," in the words of the Constitution "to distribute such Tracts, as shall be calculated to receive the approbation of *serious Christians of all denominations.*"

While the union of different denominations of Christians in spreading the Gospel is exceedingly desirable, we would rejoice in every effort made, by those of every denomination, to promote the doctrines of the Cross and the religion of Jesus. We say then to the Evangelical Tract Society, and to every other benevolent society, *go on and prosper.*

Those in the vicinity of Boston, who wish for the publications of the *American Tract Society*, will direct their orders to *Samuel T. Armstrong, No. 50, Cornhill.* All communications designed for the American Tract Society, committed to the care of Mr. Armstrong, will be immediately and faithfully transmitted by him, according to directions. W. A. HALLOCK, *Agent of A. T. S.*

BOSTON RECORDER.

SATURDAY, JULY 19, 1823.

REV. MR. HALL'S SERMON.

We have given this excellent discourse entire in this paper, in preference to dividing it, though it forms an article of unusual length. Our readers cannot fail to be instructed and gratified by the perusal of it, as it contains much important truth, flowing from the heart and pen of a Missionary who has long shared deeply in the affections and prayers of American Christians. His remarks on the *means* of bringing the world into a fit state for the coming of Christ, are not more strong than just. He is fully justified by reason, by fact, and by scripture, in the conclusion that "we ought never to expect the conversion of the world by such almost totally inadequate means" as are at present used; "the loose pennies or shillings in the pockets of Christians, which they can spare without inconvenience" will not support missionaries in sufficient numbers, to convey the knowledge of Christ to all nations.

When will the children of God consent universally to "deny themselves," to follow the example of the "hard laboring and hard suffering Saviour," in order that they may cause all men to know the Lord? when will they learn to labor, to economize, to contrive, to exert all their energies to save nations from eternal ruin, as the children of this world do, to gain a pittance of perishable good for themselves, and for heirs they know not who? It is believed, it is known, that there are some Christians who act consistently with their profession of being the Lord's, and not their own—a few, who show that they regard the kingdom of Christ as the only object wor living and labouring for—but they are certai *too few*. The churches are not yet half awake their duty. If our country were engaged in a j war for the defence of our fire-sides against an in vading foe, we could expend fifty millions a ye to secure our liberties, and at the conclusion the war reflect that we had only done our duty. But the church is engaged in a war with the prince of darkness for the defence and enlarge ment of the kingdom of Christ; a kingdom th involves all which is precious in the eternal inte rests of mankind—a kingdom that cannot be de fended and increased without the instrumentali of Christians and Christian Missionaries; and ye a few cents, or a few dollars is all that an indi vidual Christian can possibly spare for the secu ty and glory of this kingdom! At the utmost, th whole United States, with a population of ten mi lions of nominal Christians, do not raise $250,00 a year, for the distribution of the Scriptu

Tracts, for the education and support of Missionaries among 600 millions of perishing pagans.

O, that every child of God would lay his hand on his heart, turn his eye to the judgment seat of Christ, listen to the groans of millions every year passing into eternal despair, and then enquire, LORD! WHAT WILT THOU HAVE ME TO DO?

Cause of Africa.—The New Hampshire Repository states that a respectable man of color, who has been for some time in the habit of reading a religious publication, has recently left with the Treasurer of the New Hampshire Missionary Society, $1, 50, with directions that it might be appropriated for the benefit of African Missions. The Editor adds:

"This simple fact, with the attending circumstance, we think presents two important objects for consideration—the happy effects which might be expected from the general diffusion of religious intelligence among this class of our fellow citizens, and the necessity of producing in them those *national* feelings which shall elevate their minds, and inspire them with a consistent and laudible ambition. The free blacks scattered over different parts of our country are very considerable in numbers, and many of them spend their earnings to no valuable purpose. A knowledge of what is now doing for their race, derived through the medium of religious publications, could not fail to inspire them with a hope that their country is not irretrievably lost—and to secure for its deliverance a portion of those earnings which are now spent for vanities."

RELIGIOUS SUMMARY.

Jewish Conversions.—Two young Jewish Rabbies of Buditchef, in Russian Poland, have lately abandoned every thing for the Cross of the Messiah, and have repaired to Berlin, 1300 miles distant, to obtain instruction. There, they have distinguished themselves greatly by their piety, humility, modesty and industry. Evidences of their sincerity are very strong. They sacrificed wives, children, fortune, home, family reputation, and esteem and love of friends, in order to embrace the faith of Christ.

A Jewish Rabbi at Nice, after hearing Mr. Way preach, and after many conversations with him, gave him a letter of recommendation to the chief Rabbi at Jerusalem, in case Mr. Way should visit that city.

Rev. Mr. Frey's Report.—Some interesting facts are given in this document. He left New-York December 10, 1822. At Philadelphia, the object of his mission excited great attention—a large and most respectable Auxiliary Society was formed. Several of his Jewish brethren attended the preaching of the word. At Baltimore, Annapolis and Washington he met with great hospitality, attention and friendship. Collections were made and active Auxiliaries formed. At Richmond, a more than usual attention was excited among all classes of people. The Jews themselves attended more numerously on Mr. Frey's preaching than at any other place since he came to this country. He was here violently attacked by the enemies of the Cross—but it turned out to the furtherance of the gospel. At Georgetown, S. C. he was received by his brethren in a manner unexpected and unprecedented. And in Charleston he met with unlooked for encouragement. By his brethren, and by Christians of all denominations, he was received with distinguished kindness. His reception too at Savannah was very pleasant. His whole journey occupied six months and nine ays—he travelled 2365 miles—preached 196 imes—collected about $4600 and formed 51 Aux- iaries; these will form a permanent source of evenue to the Society. Besides—much informa- ion has been diffused of the state of the Jews—nd of the importance of the American Meliorat- g Society; erroneous impressions have been re- oved—objections answered, and a sacred flame zeal in the cause, enkindled in the breasts of ousands.

An Auxiliary Bible Society has been formed in aurens county, S. C., and an order sent on to the arent Society for Bibles. Robert Cunningham, esident; Rev. A. Kirkpatrick, Cor. Secretary.

Dorcas Society.—Several ladies of *Montreal* ve formed themselves into an association for fur- hing clothing to the poor; and though they re able the first year to distribute but 37 gar- nts, it appears by the Report of the third year, t they made and distributed in that period 319 ments. The chief object of attention is the itish and Canadian School—to which they draw mbers of poor children from the paths of igno- ce, idleness and vice, by their pious liberality.

Baptist Missionary Society, Hamilton, N. Y.— elve Missionaries were employed the last year several weeks each, to itinerate in the interior the State. The Society expended $3139, 65, received $2685, 88. Assistance has been en to the Indian School at Oneida—an impor- institution, containing between 20 and 30 ldren, whose progress in learning is encouraging. son of a Tonewanta Chief is one of the pu- Religious impressions appear to have been on the minds of several.

Georgia Education Society.—Measures have taken by the Hopewell Presbytery prepara- to the formation of an independent Education ty for the State of Georgia. A committee appointed by the Presbytery, May 23, to draft outlines of a Constitution, and take such other as might promise to accomplish the object best and speediest manner. Rev. Dr. Wad- Rev. Messrs. Goulding, and Chamberlain, J. Nisbel, Esq., were appointed on this com- In their Report, they propose that the of the Society shall be appropriated exclu- to the support of beneficiaries while they be prosecuting their studies in Georgia. ry Societies are proposed to be formed in ev- y, and by these the funds of the General y are to be raised. August 7th, is the day d for the organization of the Society at A- The friends of Zion will rejoice in the ing prospects of Georgia.

MASSACHUSETTS BIBLE SOCIETY.

Annual Report—June, 1823.

ribution of Bibles and Testaments from ty's depository, since the last anniversa- been—188 large Bibles, 1145 small Bibles, aments; total 2776. During the fifteen its existence, this Society has distributed Bibles and 11,926 Testaments. The pro- of Testaments has greatly increased with- last years, in consequence, principally, multiplication of Sabbath Schools. Dona- past year $431; P. Fund, $3837. W.

Kentucky.—The friends of Missions of the Baptist denomination in this State, have become convinced that it is necessary to the success of their efforts, that they should form a General Society, and establish Auxiliaries over the State, instead of calling all who are moved by the spirit of missions to meet annually at one place. These Auxiliaries will send delegates to the General Society to carry on the business. The first general meeting was held in April—and it was a season of peculiar interest.

Roman Catholics.—Since the overthrow of Napoleon, the order of the Jesuits has been revived by the Pope, and missionaries have been sent from Rome to different parts of Europe and America, where they have been unwearied in their exertions to disseminate the principles of their church. They have a College at Georgetown, D. C. another at Baltimore, and a house of education at Emitzburgh, Penn. They have a convent in Kentucky, with a school and Church. They have a nunnery of 26 nuns near Port Tobacco, Maryland, and another of 36 nuns at Georgetown. Preparations are making to establish more religious houses in the western states.

Consecration.—June 14, St. Stephen's Church, in Wilkesbarre, was consecrated to the worship of Almighty God, by bishop White of Pennsylvania, assisted by the Rev. J. Kemper, Rev. C. Dupuy, and Rev. S. Sitgreaves. At the same time 41 persons received the rite of confirmation.

The Sabbath morning following, Rev. S. Sitgreaves, was ordained by the bishop to the holy order of the priesthood; ordination Sermon by the Rev. Mr. Kemper, and the communion was administered to 43 persons.——The church was crowded at these seasons, by numerous and attentive audiences, from all parts of the surrounding country—many attended from the distance of 70 miles.

Presbyterian Education Society, N. J.—This society has 16 Executive Committees, and 7 Auxiliaries. The "Western Education Society" has become auxiliary during the past year. It had been acting independently about five years, and had done much. Its annual report of December last, stated that four of its beneficiaries had become, or were ready to become preachers of the gospel, nine had completed their collegiate course, 20 were then in College, dependant on its funds.

Sixteen of the Executive Committees and Auxiliary Societies have transmitted their reports.—These have had under their charge the last year, 85 young men, in different stages of their education; allowing that those committees and auxiliaries from whom no reports have been received, have an equal number in proportion on their lists, the result will be, that the Society has had under its care, in the course of the year, 102 young men.

The Society purchased the Academy at Bloomfield last year, which continues to be instructed by Rev. Dr. Armstrong, with two capable assistants. Here are usually 10 or 12 pious young men in a course of instruction for the gospel ministry.

The receipts of the Society and its branches have been about 1500 dollars and its expenditures about the same.

Missionary Integrity.—Mr. McKay observes, in reference to the prospect of slanderous and false reports respecting the mission and the Society which he serves:

"Remember the words of our friend, Dr. Staughton, "conscious integrity has nothing to fear." We are not afraid of investigation, labouring in the sincerity of our souls, and having been kept, by the grace of God, from any act in Missionary concerns, which would excite a blush if proclaimed in the presence of the world. You will probably meet with many, for whom we should adopt the prayer of our blessed Lord, "Father forgive them, they know not what they do." Do not be discouraged, my brother; our cause is good, and it will prevail. Meekness and humility become us, and let us endeavour to bear reproaches with patience."

Progress of Revivals.—In the Presbyterian Churches connected with the General Assembly, there were three Revivals in 1815; 14 in 1816; 50 in 1817; [illegible] in 1818; 33 in 1819; 37 in 1820; 100 in 1821; 81 in 1822, and 98 in 1823. D.

A Revival in Strawberry Association commenced nearly two years ago, at a meeting of the Baptists in Bedford county, Va. It extended into the county of Franklin, and upwards of 400 persons have been converted, ten of whom have become preachers of the Gospel.—*Col. Star.*

Conversion of Sabbath School Teachers and Scholars.—In the Female Union Sabbath School in New-York city, 66 teachers during the last year, and 18 scholars have made a profession of religion, and during 7 years *four hundred and eighteen.* D.

Dickinson College.—Seventeen out of nineteen students, who received degrees, at this College, on the 24th of June, were professors of religion; 14 of whom, it is said will study Theology at Brunswick and Princeton. D.

The Episcopal Church in Pennsylvania, has a fund of $30,000 for the support of widows of deceased Clergymen. D.

Rev. Mr. Bascom.—From the Winchester (Va.) Republican, July 5, 1823.—"Five Cherokee youths passed through this town, a few days since, under the care of Rev. Mr. Bascom, on their way to the Cornwall School. Mr. B. preached on the Sabbath, and at the close of the service, the young pupils read a chapter, in the Testament and sung hymns in both the English and Cherokee languages. Much interest was felt by the congregation, and the best wishes of our townsmen attend the young strangers, on their journey." D.

Religious observance of the 4th of July.—In Portland, Me. a discourse was delivered in the 3d Congregational meeting house, by Rev. Asa Rand. It is not stated, whether a contribution was taken in aid of the funds of the Colonization Society. If there was not, it is presumed, from the well known liberality of the society towards all the great objects of benevolence, that the only reason was, because it was not suggested. The day was observed religiously in Harvard, Mass. In Hopkinton, Rev. Mr. Train delivered an oration. D.

American Independence was celebrated on the 4th inst. at *Keene, N. H.* The Declaration of Independence was first read; the "God of the Pilgrims" was then praised for his good providence toward us and our fathers, and his blessing invoked upon all our national rights, interests and concerns; an Oration was delivered; anthems of praise were sung; and the benevolent threw *sixteen dollars* into the treasury of the *American Colonization Society.* A SPECTATOR.

Installation.—On Wednesday, July 9th, the Rev. ANDREW BIGELOW was installed Pastor over the Church and Congregation in Medford, as the successor of DR. OSGOOD, deceased.

POLITICAL SUMMARY.

FOREIGN.

Spain.—By an arrival from Liverpool at New-York, on the 11th inst. London dates are received to the 30th of May.

Marshall Oudinot entered Madrid on the 24th of May and established a Regency for Spain to continue during the captivity of the King.

There was a severe action at Borrada on the 10th of May between Donadieu and Mina. The latter abandoned his position, and fled towards Barcelona to take refuge in that fortress, and was closely persued by Donadieu.

The army under Mina, is said to consist of 20,000 veterans, who served under the same General during the Revolution. Mina's chiefs are Milans, Slobera, Manso, Rotten and Correa.

Count de l'Abisbal, the commander of the Spanish Constitional troops at Madrid, has betrayed the patriot cause, and is acting in concert with the French. From his letter, it would seem that he has declared against the Constitution, but not that he has gone over to the French. He says that the present Constitution is defective and must be altered; that the King must be set at liberty and return to Madrid; that the present Cortes must be dissolved, and a new one assembled, consisting of delegates from all parties in Spain, for the purpose of forming a new Constitution.

Cuba.—Gen. Vives, Captain General of the Island of Cuba, by proclamation, exhorts the inhabitants not to permit their resentment against the French Government, to be extended to the individuals of that nation residing in that Island.

Great Britain.—Many petitions have been presented to Parliament for a repeal of the duties on Foreign Wool.

Sir I. McIntosh made a motion for a reformation of the Criminal Laws, and stated that in France only six crimes were punished with death, and capital punishments were decreasing. While in Great Britain 800 are punished with death, and capital punishments are increasing.

Mr. Martin brought in a bill to prevent Bull-Baiting, which was lost in the *British Parliament* by a majority of 29—only 18 being in favor of the bill!

The Canadas.—There is a great diminution in the trade of Great Britain with the Canadas, the last year. The diminution is almost one third—while the quantity of lumber at Quebec ready for exportation is immense. The cause is not assigned.

The situation of Ireland grows worse—which is peculiarly unfortunate at this period, as the strength & prosperity of the British nation are essential as barriers against the designs which the Holy Allies may entertain. All free countries should increase their means of defence and security.

In consequence of the situation of Ireland two regiments of guards in England are held in readiness for embarkation.

500 stand of arms have been seized in the County of Kildare, Ireland.

On 28th of May, in the British House of Commons, leave was given for a bill to raise the Catholics of England to equal privileges with the Catholics of Ireland.

Capt. Cornwallis, of the British Navy, has submitted to reproof, from his crew, for uttering an oath, and fined his Chaplain who heard him, for not correcting him.

South America.—We learn, on the authority of a Colombian gentleman of high official station, now in this city, that the Congress of that Republic, considering its own independence as firmly established has authorized Gen. Bolivar to proceed with 4000 men to the aid of the Peruvian government, in addition to 4000 troops previously allotted to that service. [*N. Y. American.*

The Russian Claim.—the tone of the British Government on this subject is decisive. *They will neither submit to the claim, nor to the principle of national maratime law attempted to be established.*

Havana.—By a paper from Havana of the 28th of June, it appears that the province of Guadalaxara has declared herself free and independent of all the other provinces of America. The Government is to be a Provincial Congress, composed of Representatives from each district. A national militia is to be immediately organized—and the religion is to be Roman Catholic.

Yucatan has declared herself independent of Mexico.

Porto Rico.—In a letter received in Charleston from Montego Bay, dated June 7, it is stated that a British force from home, has taken possession of Porto Rico.—The force is said to consist of ten sail of the line. The truth of this report is doubted, because a letter from a respectable house in Porto Rico dated one day later does not mention it.

The Pirates.—By recent accounts from Cuba, it appears, that the pirates are again annoying our commerce. A large schooner, captured by Commodore Porter, has arrived at Norfolk. Twenty pirates have just been executed in Jamaica. Two piratical vessels have recently been taken by the British, on the coast of Cuba. Perseverance in such measures, will soon put an end to these destroyers.

Mr. Perkins' Steam Engine.—It is said that a boat is now building in England, in which some of the nobility propose making a voyage to America with Mr. Perkins, and that the voyage will be made to New-York in 12 days.

Noble Spirit.—When Algernon Sydney laid his head on the block, the executioner asked him whether he should rise again? The Patriot replied, "Not till the general resurrection—strike on!"

Deaf and Dumb in France.—123,000 francs have been annually appropriated for their education. On motion of Mr. Neuville, late minister to the United States, this sum has been doubled. He wished there should not be one of them "*dying without having lived.*"

DOMESTIC.

The Deaf and Dumb.—The New-York institution has now fifty-three pupils under instruction. Twenty-eight are supported by the bounty of the State. Forty-three applied for assistance and instruction the last year, who could not be received.

Washington College.—The *location* of this College, (the new Episcopalian College) is a subject now agitated with much interest in Middletown and other places in Connecticut.

Colony for the Jews.—It is understood, that the American Society has sent an agent to examine a township of land, 25 miles west of Plattsburg, N. Y., with the intention of purchasing it, for the contemplated colony.

Buffalo and Black Rock.—The contest in relation to the termination of the grand canal, is at length decided so as to favor both places. The canal is to have a harbor at Black Rock, and is to terminate in a bason at Buffalo Creek.

St. Andrew's Church, Philadelphia.—In this beautiful Episcopalian Church, just finished, a part of the pews, not including the most valuable, sold for $23,135. Twenty-two pews have since sold for $12,000.

New Discovery.—In Hillock's Philosophical Magazine, (an English publication) it is announced, that the art has been lately discovered, of making potash from limestone, by which it is asserted, that the English manufactories will be saved from depending on the United States for potash, in the process of bleaching.

New Discovery.—It appears, in the last number of Professor Silliman's Journal, that by the power of Professor Hane's blow pipe, charcoal, plumbago, and anthracite, have been melted & changed into substances which Professor Silliman supposes to be *diamonds.* If this be true, the art of making diamonds *at a small expense* is discovered.

New Invention.—A machine for raising sick persons, that their bed may be changed, has been invented in Providence, R. I. which is said greatly to promote the comfort of the sick.

Improvement in the State Prison at Philadelphia.—A separate apartment has been built for the boys, where they are taught to weave, and are not suffered to be under the influence of old prisoners. This is as it should be. How long before all our prisons shall receive that attention which they deserve?

The new and excellent Machine for cleansing the docks, in New York was put in operation early in the Spring, and is continually at work. From those Docks which have been cleansed by it, we have nothing of the disagreeable smell which formerly annoyed us in hot weather.—*N. Y. paper.*

At New York Dr. Pascalis has published a book on the danger of interments in cities.

Mail Robbers Pardoned.—The President of the United States, has recently pardoned two mail robbers, who were committed to the New Jersey Prison for 10 years, and been in Prison only 4 years.

A Stepping Mill is lately erected in the Connecticut Penitentiary, at an expense of $3000.

Health of the Cities.—In Charleston, from the 15th to the 22d June—deaths 25, of fever 5. In Philadelphia, from the 30th of June, to the 5th of July—deaths 71, of fever, 5. In Baltimore, during the week ending June 30th—deaths 52, of fever 7. In New-York, during the week ending June 28th—deaths 93, of fever 3. No malignant fevers in these cities.

Western National Armory.—Wm. McRee, Col. Lee, and Capt. Talcot, have been appointed to explore the western country, for the purpose of establishing a national armory upon the Western waters.

Alarming.—The number of paupers admitted into the alms-house in New-York, in one year from April 1822, was three thousand three hundred and twenty-two—three hundred and forty-nine of whom were Irish. Expense of the establishment, $11,819.

Kidnapping.—Vincennes, Illinois, June 5th. Jack Butler and his wife, and six children, a free, and industrious, and respectable family of blacks were kidnapped, in Lawrence Co. by a band of villains, on the night of the 25th ult. and they have since been traced on their way to the Spanish Provinces.

Longevity.—There are are now living in Newport, R. I. three hundred and seven persons from 70 to 100 years of age. There have been three weeks there recently, without one death. The population is 7,819.

Quick Travelling.—The steam boats on the Delaware are said to run 240 miles in 20 hours—or 12 miles every hour, regardless of wind and tide.—A gentleman from Alabama, lately arrived in Providence, from that state, in 26 days, having travelled 5055, or at the rate of 190 miles per day.

Rapid growth of our country.—In 1790, there were but *seventy-five* Post Offices in the United States—in 1823, there are more than 5000. In 1790 only 100,000 lbs. of cotton were raised in the United States—in 1822, more than *twenty-three millions* of pounds were exported.

The Season throughout New-England is very promising. The late rains have been abundant; the hay is coming on well; the corn and small grain are very thrifty. In the middle states, the injury to the wheat is much less than was anticipated.—In the great valley of Virginia, there is some complaint of drought and scarcity.

Emigration to Michigan.—During the month of May, which has heretofore been a month of little business at the land office in Detroit, the amount of receipts from valuable settlers, exceeded by seven fold, the receipts of the same month, in preceding years.

Items concerning Accidents.—Mr. Henry Morrill, of Amesbury, Mass. was badly wounded by the unexpected discharge of a cannon, on the 4th of July.

Mr. William Norwood, of Gloucester, Mass. was also badly wounded on the same day, by the bursting of a swivel.

On Saturday, the 23d of June, a box of powder was put under the bed of Mr. S. Dennis, of Palermo, Me. by some unknown person, which exploded in the night, and destroyed the house. Providentially, Mr. Dennis and his wife were not lodging in the bed in which they usually lodged, or they would have been killed instantly.

Distressing Occurreuce.—On Thursday week a child of Mr. Thomas Crowe, of Norwalk, Con. aged about 5 years, fell into a kettle of boiling water, and was so severely scalded that he survived but a few hours.

Distressing Accident.—A child of Capt. Ephraim Mayo, of Hallowell, Me. was burnt so that it died. The fire caught its clothes, in the absence of the family from the house, and had made such progress, before it was discovered, that it could not be extinguished.

New-Bedford, July 11.—On Saturday morning, Mr. John Crowell, of Fairhaven, having brought his little daughter, aged about 6 years, over to this town in a boat, left her alone a few minutes, near the north wharf, and on his return she had fallen overboard and was drowned.

Accident.—As a Mr. Turner near Augusta, Ken. was hunting with his gun, he shot at a squirrel, and the ball passed through a brush heap, through a fence and entered the breast of his child not far from its mother. It was about eighteen months old, and expired in a few minutes after it was shot.

In New Jersey, a Mr. Anderson has been killed by his brother-in-law, in consequence of a dispute.

The blacksmith's shop of Mr. Lemuel Leeson, of Saratoga, has been destroyed by fire. The citizens immediately after voted to have an aqueduct, engine, ladder, hooks, &c.

Many robberies have been lately committed in Philadelphia by boys. Two, from 11 to 13, were lately sentenced to the penitentiary.

8 or 10 passers of counterfeit bills at the Southward have lately been oompelled to suspend business for from 5 to 10 years.

At Georgetown, D. C. on the 4th inst. some militiamen were arrested in the ranks for debt, and taken to jail.

Another Clerk at Washington, (a Mr. C. a lame man,) has been robbed in the street of his salary.

An Officer of the New York Banks and a Police Officer, left that city at 4 o'clock on Saturday for this place, in pursuit of a female who had brought from that city $800, fraudulently obtained from the North River Bank—and before 12 o'clock yesterday, had, with the assistance of our Police, discovered the female, and recovered $755 of the money.—*Palladium.*

Two blackmen were arrested on Sunday night by the Patrol and Watchmen. One of the blackmen had forced the door of a cellar, and entered—and one of them was yesterday recognized by a N. York Police Officer.—*ib.*

Building.—We are informed by a gentleman whose avocations lead him to visit all parts or the town, that there are now building in the city about two hundred houses, a large proportion of which are large and handsome dwelling houses. [*D. Adv.*

The Rev. Wm. Gammel has accepted the invitation of the Second Baptist Church and Society in Newport, R. I. to become their Pastor.

A new Baptist Church is erecting at New-Haven; to be built of stone.

ERRATA.—In the last No. of the Recorder, page 110, under the head of "American Board of Commissioners," near the close, for "monstrous" read *momentous.*——Page 112, column 4, line 10 from the top, for 1823, read 1813.

The articles which appear as editorial, in last week's Recorder, under the heads "American Education Society" and "Revivals of Religion," should have had the signature 'D' attached to them.

DARING MAIL ROBBERY.

Baltimore, July 10.—On Tuesday morning about two o'clock, the mail stage from *Philadelphia* was attacked, and the mail robbed about 16 miles from this city. A rail fence had been thrown across the road by the robbers. The stage being stopped, three men advanced, at whom the guard discharged his blunderbuss and two pistols which though some of the shot took effect did not prevent the robbers from knocking down the guard, and compelling the driver to seek safety in flight. One of the robbers held the guard in duresse while the other rifled the mail of a number of letters, & then the whole made off. The guard, whose name is GREEN, ran a great hazard of assassination. An alarm having been given by the driver, Mr. STOKES the mail-contractor and assistants proceeded forthwith to the spot, where a shirt had been found, which was identified as belonging to one of the forge men of works in the vicinity. The party proceeded to the works, and soon discovered that the robbers were workmen by the names of *Ward, Emmonheiser*, and *Moore.* On the latter, marks of blood were discovered; and by proper management he was soon induced to make a full confession of the robbery. They were all conducted to this city have been examined before Judge BLAND, and are committed for trial. MOORE's deposition was taken and read to the other two, but they stoutly denied any knowledge of the transaction. The exertions of the citizens of all classes to detect the robbers were as spirited as they have been successful. It is not ascertained that the robbers obtained much booty, and their failure is attributed to the alarm coming so quickly upon them. Two of the robbers were wounded. The guard is entitled to great merit for his spirit and presence of mind.

A subscription was making in Baltimore to reward the mail guard for his bravery.

MARRIAGES.

In Boston, Mr. William McKenney to Miss Almira Richards.

In Newton, Mr. Joseph F. Hanscomb, of Litchfield, Me. to Miss Ann S. daughter of Dea. Thomas Hovey.—In Salem, Mr. John Davis, of Beverly to Miss Elizabeth C. Beckford.—In Haverhill, Mr. Benjamin Steele, of Marblehead, to Miss Mary Kimball.—In Charlton, Mr. James Riley, of Roxbury, to Miss Avis Gorton.—In Cambridgeport, Mr. Nathan Childs, Merchant, to Miss Caroline Harrison.—In Roxbury, Mr. Abel Green to Miss Betsey Jackson.—In Newburyport, Samuel Thompson, Esq. to Miss Arianne Tappan; Mr. David E. Cutter to Miss Caroline Plummer.—In Easton, Dr. Menzies R. Randall to Miss Eliza Edson.

In Salisbury, Capt. Theophilus Poor to Miss Ellen Pearson.—In Portsmouth, Dr. Charles A. Cheever to Miss Ann Mary Haven, daughter of John H. Esq.—In Walpole, Mr. Amos M. Hooper, formerly of Limerick, Me. to Miss Mary Polley, of Walpole.—In St. Albans, Vt. Rev. Worthington Smith to Miss Mary Ann Little.

DEATHS.

In Boston, Dr. William Dunn; Mrs. Sally Murdock, 44, wife of Mr. Amasa M.; Catharine Snelling, 4mo. daughter of Mr. John Snelling; Frances M'Enally, 7 mo.; Mr. Jesse Harrington, 39, formerly of Princeton; Mr. Runnels Jones, 35; Mr. Barnabas Sloan, 43; poisened by the bite of an insect; Mrs. Margaret Magee, 64, relict of the late Capt. J. M. of Boston; Mr. John H. Brown 36.

In Beverly, Miss Selina Dodge, 19.—In Newburyport, Mrs. Sarah, wife of Capt. William Noyes, 68.—At Gloucester, Mrs. Mary E. Babson, 40, wife of Wm. Babson, Jr. Esq.—In Seekonk, Major Noah Reed, 43.—In Sutton, Mr. John Carriel, 87.—In Sherburne, Stephen Taylor, Esq. 61.—In South-Hadley, Mrs. Mary Montague, 82.—In Providence, Capt. Stephen Hopkins, 48.—In Roxbury, Mrs. Mary, wife of Mr. Simon Willard, 60.—At Charlestown, Mr. Samuel S. Elliot, 39; Mr. David Philbrick, son of Mr. Samuel P. of Epping, N. H. 21.—In Malden, Mr. Joseph Nichols, 29.—In Stoneham, Mrs. Betsey, wife of Henry Green, 23.—In Providence, Mrs. Dorothy Williams, 56, wife of the late Capt. Howell W.

In Harvard, Ms. Mr. Charles Wetherbee, 36.

In Portsmouth, N. H. Capt. John Peterson, 80, formerly of Bath.—At Rutland, Vt. Mr. Jonathan Bowen, 30.—In St. Albans, Vt. Hon. Jonathan Jones, 70.—In Geneva, N. Y. Rev. Jona. Ferrist, a Baptist Minister, of Milo. While looking from a window in his house during a thunder storm he was instantly killed by lightning.—In Clark Co'y Geo. Rev John Harvey, 77.—On board ship Boston, Samuel Macy son of Samuel M. of Nantucket, 19, killed by a fall from the mast head.

In New-Vineyard, Maine. killed instantly, by the falling of a tree, George, son of Capt. Jeruel Butler, aged about 14 years.

At Amherst, Mass. on Saturday morning last, Mrs. MARY ANN, wife of Mr. Henry Merrill, and second daughter of Seth Field, Esq. of Brookfield.—She possessed a mind of a superior order; and had adorned it, to a high degree, with the more substantial and valuable accomplishments; and by her amiable disposition and conciliating manners, had much endeared herself to all her acquaintance. She became, in the judgment of charity, a subject of Grace in 1818, and died in the hope and anticipation of a glorious immortality.—*Communicated.*

Winchell's Watts—the Improved Hymn Book.

JAMES LORING, No. 2, and LINCOLN & EDMANDS, No. 53, Cornhill, Boston, Have recently published, The Sixth Edition of *Winchell's Watts*, being an Arrangement of all the Psalms and Hymns of Dr. WATTS, with a SUPPLEMENT of more than 300 additional Hymns.

☞ In the course of four years, about *thirty-four thousand* copies of this valuable work have been printed. It is introduced into all the Baptist Churches in Boston and the vicinity; into numerous churches through New England, New-York, and the Middle and Southern States; and it is believed will be very generally used.

☞ To accommodate the numerous patrons of the work, it is printed in various sizes, and may now be obtained in 24 mo. at 75 cents and one dollar; 12 mo. in two colums, 75 cents and 1 dollar; 18 mo. large type, with Mr. Winchell's likeness, 1,25; 32 mo. beautiful nonpareil type, for the pocket, 1 dollar; 12 mo. large size, open type for the aged and for the pulpit, with an elegant likeness of Mr. Winchell, 2,25. Every 6th copy gratis, or one sixth discount by the dozen; and on cash purchases of one hundred at a time, a discount of twenty-five per cent will be made from the retail prices.

☞ Some copies of the pocket edition are beautifully bound in calf and morocco, in the form of a pocket book, for the convenience of ministers in travelling. Price 2 dolls.

Associations and ministers have extensively recommended the work. The following was lately received from the pastor of the Baptist Church in Salem.

Salem, March 28, 1823.

Messrs. Lincoln & Edmands,

Gentlemen,—I am gratified to learn that so soon the *sixth* edition of Winchell's Arrangement of Dr. Watts' Psalms and Hymns, is called for. I have neglected to express my opinion of this work, till *experience* enables me to speak with much confidence. It was early introduced into my Society, and so great was the satisfaction in the use of it, that about two hundred copies were purchased in a very few months. It combines whatever is excellent in sentiment, with all that is adapted to *convenience* and *effect.*

The SUPPLEMENT, which was so much needed, is selected from the best authors, and contains their happiest productions. To a minister, this work is of great worth, and to the private christian its value will be more fully disclosed, the longer he is acquainted with it. L. BOLLES.

July 19.

POET'S CORNER.

From the London Eclectic Review.

SACRED LYRIC.—*By Jas. Edmeston, London.*

'Where can I go from THEE!
All present Deity!
Nature, and Time, & Thought, thine impress bear;
Through Earth, or Sea, or Sky,
Though far!—afar!—I fly,
I turn, and find thee present with me there.

'The perfume of the rose,
And every flower that blows,
All mark thy love, in clusters of the vale;
The corn that crowns the fields,
The fruits the garden yields,
Proclaim the bounties that can never fail.

'The vapour and the cloud,
The thunder bursting loud,
Speak of Thy majesty in words of flame;
The ocean as it roars,
Lashing the rocks and shores,
Declares from what a mighty hand it came.

'The vasty globes that roll,
Each on its own firm pole,
Through all the boundless fields of space alone;
Prove, that indeed Thou art,
The life-wheel and the heart,
Of Systems to our little world unknown.

'From Thee I cannot fly;
Thine all-observing eye,
Marks the minutest atom of thy reign;
How far so e'er I go,
Thou all my path wouldst know,
And bring the wanderer to this earth again.

'But why should I depart?
'Tis safety where Thou art,
And could one spot alone thy being hold,
I, poor, and vain, and weak,
That sacred spot would seek,
And dwell within the shelter of Thy fold!'

MISCELLANY.

Communicated for the Boston Recorder.

MEMOIRS OF REV. HENRY RALSTON AND MISS LUCINDA PARKS,

In three Letters from Mrs. Morton to her Daughter—Founded on fact.

SECOND LETTER.

MY DEAR CAROLINE—

I have been long seeking a little leisure, to return an answer to your many enquiries respecting your dear cousin, but have found none until the present. I have been much of my time with your aunt, who has a claim to my utmost exertions for her relief, under her accumulated sufferings. I have too a weekly correspondence with Mr. R., who wishes for the most minute detail of every circumstance attending Lucinda.—In his introductory epistle he gave a brief account of his interview with Mr. Parks. After leaving his house, he sought & found him at his usual haunts. Mr. R. desired him to grant him a short time for conversation in a retired room, which he refused in a violent passionate manner, and continued to indulge in the most abusive, insulting language. Mr. R. finding him quite outrageous, left him with a determination to seek an interview with him the next morning, and repaired to his father's house, who received him with a very reserved, forbidding aspect, & soon introduced the affair of his courtship, giving him to understand that he had fully made up his mind upon the subject, that he must either relinquish Lucinda, or all future claim, on him as a father. Mr. R. further informed me, that he in return made use of all the eloquence he was master of, aided by the pathos of love, grief, and filial affection. He made use of every argument, and urged every plea which he thought could touch a parent's heart, or excite the exercises of affection, compassion, and tenderness, towards a distressed, supplicating child, but to no purpose. His father remained inflexibly fixed in his determination. Thus they parted for the night, and the son left the house in the morning before the father was stirring, with a design to meet with Mr. Parks, and if possible to prevail with him to consent to his immediately connecting with Lucinda, and removing her to ———. He found your uncle alone in his store, and notwithstanding the haughty self-important airs he assumed, he condescended to address him with respect, regretting the unhappy dispute between him and his father, hoping it would be soon amicably settled, and that while it subsisted, it might not be permitted to effect his present intercourse and expected union with Lucinda. Mr. Parks retorted sharply, that he might indulge such hopes if he pleased, but they should never be realized while in his power to prevent it, and he would hear nothing more from him on the subject. Mr. R. however, continued to press the matter, and as his intreaties and expostulations indicated more and more of the anguish of his spirit, Mr. Parks became more and more abusive and insolent in his language, and offensive in his manner; he therefore left him as he observes, with a heart deeply wounded, and a mind greatly irritated.—All those circumstances I have related, with many more aggravating incidents attending them, were soon communicated to Lucinda, by an injudicious friend. Her fearful anticipations were now greatly heightened, and every vestige of hope torn from her bleeding heart. The violent agitation of her mind on this occasion, was productive of high symptoms of a settled fever, which after several days arose to an alarming degree. Attempts were now repeatedly made, by persons the best qualified to soften the feelings of the irritated parents, but to no purpose, they continued obdurate and inflexible.

Lucinda continued very sick; at times her intellects were disordered, especially in the night season; and the most gloomy, terrific images, were continually rising to her view. She ever fancied her lover and herself involved in deep distress, sometimes of one kind and then of another. She exclaimed one night while I was with her, "O, my dear Henry, inevitable destruction is before us, I feel myself sinking into a bottomless abyss; but you are a Christian, you will not sink with me,—Oh, cry to the powers above to save your poor Lucinda! No, you will not be heard; I know you would save me from ruin, interminable ruin, were it possible, but you cannot, cannot save me; our separation must be eternal—even now, now, I feel myself sinking to rise no more." Those awful phantoms were all realities to her apprehension, and filled her whole soul with inexpressible anguish. It almost overpowered and unfitted me for any exertion, to witness her extreme distress. Her attention was more and more engaged in contemplating the awful realities of the eternal world. Your dear father conversed and prayed with her frequently, and was deeply interested in her sorrows. You know he always manifested much affection and kindness towards her. Indeed, she was regarded and beloved by us as one of our own family. She often speaks of her dear Caroline with much tenderness and affection. She often addressed her sorrowful mother and myself likewise, in the most tender & pathetic language, thanking us for every kind office we performed for her, frequently observing she must soon leave us. The idea appeared to be insupportable.

One afternoon as your aunt and myself were sitting by her, each I presume, engaged in fervent prayer for the dear distressed creature before us, when we had all been silent for a considerable space of time, Lucinda suddenly starting up in her bed, grasped her mother's hand and exclaimed, "how can I stand in judgment before this great and terrible God? He appears to be a consuming fire indeed; I see nothing in his character but stern severity, with a disposition and a power to inflict misery on his creatures without measure and without end." "True, my love, (replied her mother,) as a pure and holy God, he is an irreconcilable enemy to sin. He cannot suffer his holy and righteous law to be violated with impunity. But my dearest child, (continued she) the great concerns of your eternal salvation, are in the hands of the Mediator, whom God hath appointed to propose terms of reconciliation to his revolted subjects, to sinners of every description; & this divine Mediator now addresses you in the language of compassion and love, inviting you to come to him, weary and heavy laden as you are with sins and sorrows, "and I (he saith) will give you rest." You must be sensible that you have violated the law of God, which requires you to love him with all your heart, soul, mind and strength, and your neighbour as yourself." "Oh yes," replied Lucinda, "I am conscious of the exercises of a temper and spirit the reverse of this." "Then my dear," returned her mother, "you must be convinced you deserve to suffer the penalty of this law. Human laws exact a penalty for every violation they suffer, in proportion to the magnitude of the crime committed; and can the supreme governor of the universe suffer his eternal law to be violated, his authority trampled upon, and his sacred majesty insulted, without inflicting the penalty so justly merited." "Oh!" exclaimed Lucindia, wringing her hands with anguish, "Woe is me my mother, that ever I was born. If I am destined to endure this awful penalty, Oh, who can support the terrors of the Almighty. They seem already to have seized on my trembling soul, and are hurrying it out of this dying body, into the awful presence of an inexorable Judge, to receive the sentence of eternal reprobation."

This was a trying scene indeed; it was so to me, much more to my dear sister, but she had a wonderful command of her mind;—she took her dear child in her arms, attempting to sooth her with the utmost tenderness, and prayed her to turn her attention from the awful attributes of God, to those of goodness, compassion and love, which he had so abundantly manifested in the person of his adorable Son, who was indeed the brightness of his Father's glory, and the express image of his person, and yet the most kind, condescending, and endeared lover and friend of sinners. You have read, my love, (continued my sister) a history of the incarnation, life, sufferings and death of the Son of God, the Saviour of sinners. It was love for sinners which brought him down from the bosom of his father, to unite himself with our nature, with all its sinful infirmities and imperfections, that he might, as the surety and representative of sinners, render a perfect obedience to his Father's law, the purity and excellency of which, he fully exhibited in his life and conversation, leaving a perfect example for our imitation. Further, after rendering a complete obedience to the law, he suffered its awful penalty, and thus satisfied by his obedience and sufferings, the full claims of the divine law against all who feeling their guilt, misery, and utter inability to make satisfaction for themselves, go with a humble, penitent spirit to this almighty Saviour, as their only hope, crying, Lord save us, or we perish. We confess we do justly deserve condemnation, and cast ourselves upon thy mercy, for thou alone can save us from merited ruin. Could you thus (continued my sister) my precious child, apply to this mighty Redeemer, he would most assuredly procure the pardon of all your sins, and give the *rest* he promises—yea, more, would fill your soul with joy unspeakable and full of glory."

And do you think, cried Lucinda, "my dear mother, and you my precious aunt, do you think it possible such rich grace can be bestowed on wretched me?" "Oh yes," cried I, greatly affected, "I, from my own experience, can attest to the power and compassion of this blessed Saviour. In circumstances of extreme distress, similar to yours, my love, he interposed for my relief; suddenly the awful gloom which overspread with increasing horrors my agonizing soul, was dispelled, a divine light illuminated my dark mind, and my cries of distress were superceded by exclamations of gratitude, love and praise." "O then," cried Lucinda, "if there is a shadow of hope, for one in my situation, I beseech you kneel here by my bed, and unite your prayers in my behalf." We kneeled, my dear sister led in prayer, and truly the presence of God was with us. Your aunt was wonderfully assisted; her mouth was filled with arguments and entreaties. Her faith appeared to lay firm hold of her Saviour, with a determination not to let him go, until he gave her at her request, the life of the soul, for whom she thus intreated. After prayers, Lucinda extended her arms, embraced, kissed, and thanked her mother. "Oh my precious mother," said she, "I can never, never pay one thousandth part of the debt of gratitude I owe you. May your own God, whom you love and serve repay you a thousand fold." "And you too, my dear aunt, (continued she) permit me to embrace and thank you for the fervency of your prayers for your afflicted neice, and the maternal kindness both now and formerly, which you have manifested for me. You and my dear mother are saints indeed. Oh that I had profited as I might have done, by your example, your counsel, and admonitions. I think you have obtained some relief for me by your prayers, my mind is not so completely filled with horror and desperation as it has been." I expressed a hope that deliverance was near; that he who alone can *bind up the broken hearted, proclaim liberty to the captives, and the opening of the prison to those who are bound*,* would manifest himself to her, in those appropriate characteristics of his office, as the Lord, her righteousness and strength, her Redeemer. She replied, "Oh continue to pray my dear aunt, that it might be even so." I informed her I must now leave her as the evening was coming on. —Yes, she replied, my dear aunt it is time for you to leave this house of woe, in which you so deeply participate, and seek repose in your own peaceful home. I then returned home, and left (as poor Lucinda observed,) a house of woe. It is truly wonderful how your aunt is supported under such complicated trials. Her wretched husband (naturally ferocious) keeps his passions in a state of constant fermentation, by the free use of ardent spirits. He knows no intervals of peace himself, and seems determined to destroy the peace of all around him. He has not yet seen Lucinda, nor made any enquiry concerning her.

* Isaiah 61st chap. 2d verse.

[*To be continued.*]

ON CRUELTY.

MY YOUNG READERS,—Amidst the long black catalogue of crimes which have arisen from the fall of man, and his consequent subserviency to the prince of darkness, none more clearly display satanic influence in the human mind, than Cruelty—for that degraded being, once known as the "Son of the Morning," but now enveloped in the glooms of eternal night, is Cruelty itself! Ever big with dark designs, and plotting man's destruction, he is the fertile source whence spring those deeds of blood, whose recital so often makes the feeling heart recoil within, as it contemplates his "workings in the children of disobedience." And will you, my young friends, ever, for one moment, encourage a principle which points you out to every discerning mind as an agent of that arch fiend, and an instrument in his hands to perform his cruel purposes? Reflect that by so doing you assimilate yourselves to him and his emissaries, and become an enemy to God and man. O beware of small beginnings in this odious principle. Let not the poor cock-chafer, pierced through and through, flutter in agony for your barbarous amusement! for remember it is as sensible of pain as the huge rhinoceros, or ponderous elephant! but whatever animal you have within your power, treat it with gentleness—discover towards it a humane feeling—and rise above that cowardly practice of abusing an unoffending captive. Can you walk along the streets, and see those merciless tyrants who exercise such cruelty towards their poor beasts, without shuddering lest you should become as callous as they are? The fine feelings of humanity are strangers to their bosoms, having been thrust out by little and little, by a succession of cruel acts, until the youthful tormentor of an insect, is grown up to the man of blood. Can you behold that poor ass staggering beneath his heavy load, & hear the violent blows upon his fleshless side, by that sturdy miscreant, without sympathizing with the wretched animal? Unhappy beast; whose very fault is the result of accumulated woe!—too little food—too little rest—and no pity from that master for whom he labours, languishes and dies! Ah! you are ready to exclaim, surely that man, though he bears the human form, possesses not a grain of humanity. Then what think you of the feelings of that boy who is leading a poor old dog along, grown grey in his master's service, for the purpose of drowning him in the nearest ditch; he is followed too by several of his companions, who have filled their pockets with stones, in order to pelt the dying creature, when they shall have plunged him into the stagnant pool! and thus are many years' faithful attachment to be rewarded. The son too to perpetrate the deed! He whose earliest infancy was amused by playing with poor Fido's curly ears, and whose little fingers entangled in the animal's wavy coat, though it often caused him pain, were never menaced by a growl of impatience. He who has so frequently been amused by his sportive tricks, and whose slumbers have been rendered secure by the nightly vigilance of this trusty slave,—he it is who assumes the post of executioner, and thus blots his character with an almost indelible stain.

Say, my young readers, do you not shudder at such horrid acts of ingratitude and cruelty?—then mark it well—if you check not the risings of cruelty in your hearts, and do not rather foster every gentle feeling of the soul, it is certain that you will acquire a similar character to these. Once more then I entreat you to curb all appearance of cruelty, and cultivate a due regard for all creatures to whom your Creator hath imparted life; nor needlessly trample on a worm. Imitate that model of perfection, our blessed Saviour, and let your characters be adorned with christian meekness, and the inoffensiveness of the Lamb.

[*Lon. Youth's Magazine.*

REVIEW.—AN EXTRACT.

A Sermon preached at the ordination of the Rev. James Otterson, to the pastoral charge of the Associate Reformed Church, at Broadalbin, N. Y. Sept. 12, 1821, by Robert Proudfit, A. M. former pastor of that church.

Mr. Proudfit's sermon is neatly written. His text 2 Timothy iv. 1, 2. The topics are, 1. The preaching of the word. 2. Being instant therein, in season and out of season. Both topics are well managed. He justly rebukes those ministers who preach every day in the week, and of course without any due preparation. He probably refers to some, too many of the missionaries, who preach for months together, a dozen of sermons as they call them, every week. They must either repeat the same sermons from day to day, or give themselves up, to loose and light declamation. We fear there are too many examples of both, disgracing the pulpit, and the high and holy office of the ambassador of Jesus.

Mr. P. recommends the practice of lecturing or expounding the Scriptures, in order, and enforces it by sacred arguments, well worthy the attention of pastors of congregations. We regret that we have not room to quote him at large on this important point. He augurs no good from the neglect of it by the greater number of Ministers. "We cannot," (says Mr. P. p. 12) "therefore without painful emotions observe the gradual decline of this practice, and its almost total disuse, in many churches, at the present period. To say the least, it augurs a growing disrelish for sacred scriptural instruction, and forebodes a mournful decay of Christian knowledge in the church." We hear this sentiment re-echoed from many quarters. Men of sense, know it, disclose it, and they will be heard. We deeply deplore the fact, but there is "a mournful decay of Christian knowledge in the church.." [*E. Witness.*

VALLEY TOWNS MISSIONS.

The amount of property held by the Convention at the Valley Towns, exclusive of what was brought by the mission family from Pennsylvania, is about $4000. Mr. Roberts made a statement to the Convention, of the condition and general regulations of the establishment, from which the following extracts are made:

1. The mills. These are in operation, and are firm and substantial. They are let on a lease for five years, at $100 per annum, payable in corn and boards.

2. About 80 acres of land under a tolerably good fence, well adapted to Indian corn, but too low for winter grain. The crop from the farm last year amounted to about 3,000 bushels of corn, besides oats, flax, and some rye.

3. The stock consists of 6 horses, 4 waggons, 1 yoke of oxen, 11 cows, 23 young cattle, and 70 swine.

4. Pupils.—There are 65 scholars on the [illegible] The full breed come and go.

There are 40 or 50 pupils at the Valley Towns, the most of whom read the word of God with considerable fluency. Their conduct is generally good, both in school and out. They seem to have lost their native wildness; they are kind and affectionate to all the family, and to one another; they are very attentive to the preaching of the gospel, and some of them we hope are on their way to Zion. [*Col. Star.*

The Congregational Missionary Soc. Charleston, S. C., recently held their 21st anniversary. They had Mr. A. Chester, in Dec. last; but released him at request of the vacant church of Stoney Creek, to labor for them.——Mr. Cyrus Downs was located on Beach island during the winter.—Here is no Presbyterian church, because there are no pious men to stand at its head. A few pious and influential females desire to make a profession. Mr. D. reports the hopeful conversion of a few under his preaching, and that there is quite a reformation of morals in the place. He received a large portion of his support from the people; and when he left them they were making arrangements to secure his permanent settlement.——Mr. Eleazer Lothrop spent a great part of the winter in Walterborough. He had attentive congregations, and was successful in reconciling parties who had been at variance. He left them with reluctance, and in hope that they would be soon supplied. From the first of January Mr. L. preached half the time at Bethel church, (probably in the same township.) In March an attempt was made to invite him to settle. All were agreed in him, but funds were wanting for his support; and he complied with an urgent request to go to St. Augustine, E. F.——Mr. Charles Davis, from North Carolina, labored two months in Dorchester, and then went into the country. The people at D. were encouraged to hope for a stated pastor.——At Cambridge, one of this Society's former stations, the people sent last year to N. E. for a preacher, and obtained one for a year.——The people on Hilton Head, in consequence of missionary labors, have engaged a preacher for themselves, and are anxious to keep and support him. ——This Society has indirectly been instrumental in the introduction of a laborer into N. Carolina.

The New-Haven Female Auxiliary Society for meliorating the condition of the Jews, raised in the last year $150, 56.

The subscriber respectfully acknowledges the receipt of $30, from Mrs. E. Cleaveland, a member of his Church, to constitute him a life member of the *American Bible Society*. T. J. MURDOCK.
Canterbury, Con. June, 1823.

MISSTATEMENT CORRECTED.

Athens, Pa. June 18, 1823.

MR. WILLIS,—Sir, An article in the Recorder, No. 20, Vol. 8, contains what I conceive to be an incorrect statement. I refer to a statement respecting "Episcopalians in Susquehannah Co. Pa." in which the religious situation of that people has been exceedingly (but I trust not intentionally) misrepresented. "The Rev. Mr. Sittgreaves, of Wilkesbarre," states, that "of a population of 12,000 in this county, a very large proportion is Episcopal, that they are attached to the church, and longing to enjoy its offices; but there is no Episcopal clergyman in the county, nor any ministers of any description, except one Methodist and one Baptist." This was read in the hearing of Mr. Kingsbury, an aged Presbyterian minister, who has laboured 15 or 20 years in this region of country, & is perfectly familiar with its religious history, who declares it to be an utter misrepresentation. This venerable and devoted servant of Christ, stated at that time (& I repeat his statement, not doubting that it will be credited) that the population, which is less than 9000 are emigrants, or their descendants from the New-England States; that within the boundaries of the county there are ten or twelve Presbyterian churches, and four preachers of that denomination, besides eight or more Baptist and Methodist preachers, and that there are not more than one hundred Episcopalians at the farthest allowance. That you would insert this in your paper, if tho't to be instrumental of good, is the desire of one who is a friend to truth, and also a constant reader of your interesting paper. Your's &c.

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[We give place to the foregoing reluctantly, because it involves Mr. Sittgreaves in a charge of misrepresentation, unintentional, no doubt, but tending to diminish the confidence of the public, in all subsequent statements from the same quarter. Mr. Kingsbury has long lived in that region, and labored not only as a stated pastor, but as a missionary, under the direction of the Connecticut Missionary Society. He is well known to us and to the public. If the above communication has passed under his eye, as we presume it has, there can be no doubt that Mr. Sittgreaves misunderstood the state of facts.]

Bodily excitement in Revivals.—The following valuable remark on this subject is from the Editor of the Columbian Star:

"For our own part, while we do not doubt, that persons of a certain temperament and habits of mind, might, under powerful convictions, find it quite impossible to suppress their emotions, we are inclined to believe, that this is very rarely the case, where custom has not procured for the practice indulgence and perhaps eclat. We have had the happiness of witnessing extensive and powerful revivals, during which the fire of God spread through the congregations, and hundreds were converted to the Lord; yet there was no tumult; and during public worship, nothing but tears and earnest attention to the word, indicated the emotions of the soul."

THE ROMAN SERVANT.

A Roman servant knowing that his master was sought for to be put to death, clothed himself in his master's garments that he might be taken for him, and so he was put to death in his stead; in memory whereof, his master caused his statue of brass to be erected, as a monument of gratitude for the poor servant's fidelity and affection. What monument then should Christians erect for Jesus Christ, who when we lay condemned to eternal death, descended to our mortal nature, and died for us men and for our salvation. For a good man some would even dare to die, and greater love than this cannot be shewn, than that a man should lay down his life for a friend; but behold herein God manifesteth and commendeth his love to us, that while we were yet sinners, yea enemies, Christ *died for us*.

CONSCIENCE IN A HEATHEN.

A follower of Pythagoras had bought a pair of shoes from a cobler, for which he promised to pay him on a future day. On that day he took the money, but finding the cobler had died in the interim, returned, secretly rejoicing that he could retain the money and get a pair of shoes for nothing. His conscience, however, says Seneca, would allow him no rest, till taking up the money, he went back to the cobler's shop, and casting in the money, said, "*Go thy ways, for though he is dead to all the world besides, yet he is alive to me.*"

JUVENILE SELF DENIAL.

If the money which is often spent in idle superfluities were devoted to benevolent purposes, what a quantity of human misery might be alleviated. "Passing through one of the streets of London," says a friend, "I observed a well-dressed girl, apparently not more than fourteen years of age, just entering a pastry-cook's shop; at that very moment a wretched old woman solicited charity; and the young lady no sooner cast her eyes upon her, than giving her the money she intended to spend, she exclaimed, 'That is better,' and darted out of sight in an instant." Youthful reader, go thou and do likewise.

AGRICULTURAL.

For the Boston Recorder.

MR. WILLIS,—I am an old farmer, and fond of reading *short* histories of agricultural experiments where the advantages of them are not exceeded by the expense. In return for the valuable hints I have received from others, I here communicate a good mode of destroying the *bugs* that commonly poison our garden vines. These bugs, especially the black sort, usually hide themselves in the ground during night, probably seeking protection from the cold. In the day time they are found on your vines, under the leaves, poisoning every branch they touch. Place a strip of board or shingle on the ground near the vines, the nearer the better. Many of the bugs that have been poisoning your vines during the day, will be found next morning, clinging to the underside of the board or shingle, instead of burying themselves in the ground for protection.

You may destroy more of the enemy in this way, and with far less trouble, than in any other way with which I am acquainted. Not knowing whether this mode of warfare is a new discovery, or whether it would be sanctioned by government, you are welcome to give to it what publicity you please. Yours, &c. L. B.

Framingham, June 17, 1823.

Mr. Perkins' Steam Engine.—There is a long article in the London Museum of Sciences describing the invention of our countryman, and passing unqualified praise upon it. On the present model, the power is equal to the power of ten horses; and yet the vessel receiving the water is not larger than an eight gallon keg, and the whole Engine does not occupy a space larger than a small closet six feet by eight. Mr. Perkins states that an Engine of 30 horse power will not occupy a greater space. The expense of fuel is less than one tenth the expense of fuel for the ordinary steam engines, —only two bushels and an half of coal per day, being required for this engine, when at full work. All risk of accident is effectually prevented. This improvement the London Museum remarks, "we cannot help considering as one of the greatest triumphs of art in this inventive age; and adds further we entertain little doubt that steam carriages will be as generally used in twenty years as steam vessels are at present."

DEATHS.

Died in Charleston, S. C. Mr. MILTON FISH, son of Thomas Fish, Esq. of Falmouth, of what is there called the country fever, in the 24th year of his age.—He was a youth of such sweetness of temper and correct deportment, as rendered him universally beloved in life and greatly lamented in death. [*Communicated.*

Mrs. Ruth Larned.—Sometime since a biographical notice appeared of the Rev. Sylvester Larned, of New Orleans. In that article the mother of this distinguished young American preacher was alluded to.—Within a few days the mother has gone to join her son in the world of spirits, and as we trust, in the New Jerusalem. Mrs. Larned deceased at Pittsfield, Mass. after a painful illness of six days, on Friday, the 20th of June. [*Com.*

REMEMBER,

Once a Year, the Friend who visits you with glad tidings every Week. Many Subscribers to the RECORDER have not paid for the current volume, which has been more than half issued, and for which three dollars became due the first of July. Heavy demands from the Paper Maker make it necessary for the Publisher to request that all arrearages may be paid as soon as possible.

Recorder-Office, July 12, 1823.

LEE'S SPELLING BOOK.—2d Edition.

MUNROE & FRANCIS have just completed the second edition of *Lee's popular Spelling Book*, and can supply them wholesale and retail.—In the advertisement of the first edition published in the Recorder, (which edition was sold in about three months) were annexed a host of recommendations given to the work. In addition, the publishers beg leave to give the following.

From Rev. NOAH WORCESTER, D. D.

At the request of Thomas J. Lee, Esq. I have, with much pleasure, examined the Spelling Book compiled by him. It is, in my opinion, an excellent work, judiciously planned—well executed—happily adapted for the use of schools, and worthy of extensive patronage. NOAH WORCESTER.

Brighton, Sept. 1822.

From the President of the Collegiate Institution, Amherst, March 20, 1823.

I have examined a Spelling Book, containing the Rudiments of the English Language, with appropriate Reading Lessons, by Thomas J. Lee, Esq. The selection and arrangement of the materials of which it consists, I think judicious. The chapters of words and reading lessons are adapted to the capacities of the young, and are so arranged as to advance the learner by easy gradations. I cheerfully recommend the book to the patronage of the public, and particularly to those who are employed in teaching children the Rudiments of our Language. ZEPHANIAH SWIFT MOORE.

President of the Collegiate Institution, Amherst.

From Rev. Dr. HASKELL, *Pres. of the Univ. of Vt. University of Vermont, Burlington, Nov. 29, 1822.*

I have examined a Spelling Book by Thomas J. Lee, Esq. and am prepared to express my approbation of the plan and execution of the work. I know of no book of the kind which, within the same compass, contains more valuable matte The spelling and reading lessons are judiciously interspersed, commencing with that which is mos easy, and gradually proceeding to that which is more difficult; and, at the close, there is a collection of words with their definitions, so concise, as to be capable of being committed to memory, by the youth in our schools; and, at the same time so extensive, as to lay an important foundation fo a knowledge of the English Language.

July 12. DANIEL HASKELL, *President.*

Kingsbury's New, Improved School Dictionary

MUNROE & FRANCIS, at No. 4, Cornhill, have published, and are fast introducing i schools this excellent Improvement on comm Dictionaries; the plan of which has been adm and praised by many respectable teachers. studying this work, the child can *understand* th definition of the words he finds in it, and besid this very great advantage, the Accent and Spelling is according to Walker and Johnson.—Th publishers can confidently refer to Rev. Mr. EMERSON, who superintends the Academy at Saugus, for an unqualified approbation of the pla Any teacher who feels interested in lessening h own labor and in advancing the circulation of very useful book, is requested to call or send for copy, which will be loaned with pleasure, for examination. July 12.

PRONOUNCING TESTAMENT,
For Schools and Families.

FOR Sale by LINCOLN & EDMANDS, No. Cornhill—The Pronouncing Testament, Israel Alger, jr. Price, half bound, 44 cts.; bound, 50; fine, 62; gilt, $1.

This work, which is now generally introduc in Schools, will accomplish the desirable object a correct and uniform pronunciation, agreeably Walker's Dictionary and Key, and will be proved the more extensively, as it becomes kno to parents and instructors. Numerous recom dations have been received. The following from the Rector of Christ Church, Boston:—

Mr. ISRAEL ALGER, jr.

Dear Sir,—I have examined with much sa faction your "Pronouncing Testament." T plan is, in my opinion, judicious and well exe ed; and will, I am persuaded, greatly faci the attainment of a correct prounciation of S ture proper Names. That your useful labors be amply rewarded, and crowned with abun success, is the sincere wish of, dear Sir,

July 12. Yours, respectfully, ASA EA

MEMOIRS OF AN ONLY SON.

JUST published by M. Newman, Andover, for sale by him, CUMMINGS, HILLIARD & C by S. T. ARMSTRONG, Boston, *Memoirs and Select Remains of an only Son*, who died Nov. 1821, in his 19th year, while a student in the University of Glasgow. By THOMAS DURANT, P Dorset, Eng.

Extract of a letter to the publisher, dated ton, April 27, 1823.

Sir,—It gives me and my daughter, Mrs. ley, no small pleasure to be informed, that propose to republish the Memoirs and Select Remains of William F. Durant, late student in gow University. We are both intimately acqu ed with the Rev. Thomas Durant, of Poo father of the lamented youth, whose memo wrote, and were also acquainted with the whom we ever considered as a youth of ex dinary character.

In the discernment and integrity of the we have perfect confidence, and are sure th reliance may be placed on the exact truth the representations he has made respecti son. The publication of a biography of su merit must be highly useful to *parents* *young men* possessed of genius and succe pursuing the highest literary acquisitions. NATHAN PAR

July 5.

CHRISTIAN OBSERVER.

JUST received the Christian Observer, fo London Edition for February, 1823.

☞ R. P. & C. WILLIAMS, Booksellers, hill-square, Boston, continue to receive su tions for this valuable work, and to allow pensation to agents to procure good names.

WANTED—An intelligent, steady, LAD, as an Apprentice in a Prin fice four miles from the city. Likewise, ble, faithful GIRL, to do the work for 7 in Both from the Country would be preferred. July quire at this Office.

FOR sale a Royal PRINTING PRES new,—made by RAMAGE—Price $1 Jun Inquire at this Office.